MENNONITE

YEAR BOOK

AND

ALMANAC

FOR 1897.

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Calendar Explanations and Notices.

ECLIPSES FOR YEAR 1897.

In the year 1897 there will be two Eclipses - Both of the Sun.

THE FIRST IS AN ANNULAR ECLIPSE OF THE SUN, February 1st, at 1 o'clock 27 minutes in the afternoon. Visible here, but visible only in the Eastern part of the United States as a partial Eclipse toward Sun set.

THE SECOND IS AN ANNULAR ECLIPSE OF THE SUN, July 29th, at 9 o'clock 08 minutes in the morning. Visible here as a partial Eclipse.

MOVABLE FESTIVALS.

Shrove Tuesday	March 2nd
Ash Wednesday	March 3rd
Good Friday	April 16th
Easter Day	April 18th
Ascension Day	May 27th
Whitsuntide	June 6th
Trinity Sunday	June 13th
Corpus Christi	June 17th
First Sunday in Advent	Nov. 28th

CHRONOLOGICAL CYCLES.

Dominical Letter	C
Epact	26
Lunar Cycle or Golden Number	17
Solar Cycle	2
Roman Indiction	10
Julian Period	6610

EMBER DAYS.

1	March 10th	3	September 15th
2	June 9th	4	December 15th

In the Jewish Era the year 5658 begins at sunset, September 26th, 1897.
In the Mohammedan Era the year 1315 begins on the 2d day of June, 1897.

Mars (♂) is called the Governing Planet this Year.

THE FOUR SEASONS OR CARDINAL POINTS.

Spring Begins	☉	Enters ♈	March	20th at	3 o'clock A. M.
Summer Begins	☉	Enters ♋	June	20th at	11 o'clock P. M.
Autumn Begins	☉	Enters ♎	Sept.,	22d at	2 o'clock P. M.
Winter Begins	☉	Enters ♑	Dec.,	21st at	8 o'clock A. M.

The Calculations in this Almanac are set to Solar or Apparent time, to which add the Equation in the Hour Table when the Sun is "Slow," and subtract when "Fast" for mean or clock time.

Calculated by L. J. HEATWOLE, Dale Enterprise, Rockingham Co., Va.

January.

All hail,
New Year! Thrice welcome to our waiting hearts;
We bid thee come. Could man but know what thou
In days of anguish fraught with tails and cares
For him, before thy final day departs,
Wilt bring: the storms might gather on his brow.

31 DAYS.

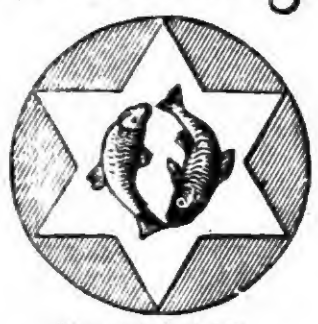
But better as it is, that none may know
His future days. Thy coming lifts the soul
To higher hopes; and richer joys shall flow
To him whose thoughts are centred on the goal.
All hail!

Week Days.	Date.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon south h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
Frid	1	On the throne. Heb. 10: 1–13.	1	11 12	5 36	♐ 13	♄ rises 3 42	♋ 4	7	23 4 37
Sat	2	Head over all. Eph. 1: 15–23.	2	11 58	6 50	♐ 25	Orion souths 10 57	♋ 4	7	23 4 37
	1.	**The Ascension. Acts 1: 1–14.** Sunday after New Year. Matt. 2: 13–23; 1 Pet. 4: 12–19.					Day's length 9 hours 14 minutes.			
Sun	3	Alive for evermore. Rev. 1: 9–18.	3	12 41	☾ S.	♑	7 (3d) ♃ rises 9 27		5 7	23 4 37
Mon	4	The Holy Spirit given. Acts 2: 1–13.	4	1 17	5 42	♑	19 ♂ ☿ ☾		5 7	22 4 38
Tues	5	Fulfilment of prophecy. Acts 2: 14–24.	5	2 9	6 38	♑	1 ♂ ♀ ☾, ☿ Gr. Elong. E.		6 7	22 4 38
Wed	6	The Promise. John 14: 15–26.	6	2 55	7 35	♑	13 Sirius souths 11 30		6 7	21 4 39
Thur	7	Spirit of Truth. John 16: 12–16.	7	3 39	8 44	♑	25 Rigel souths 9 57		7 7	20 4 40
Frid	8	The Revealer. 1 Cor. 2: 6–14.	8	4 20	9 50	♒	7 Aldebaran so. 9 14	♉	7 7	20 4 40
Sat	9	Spiritual gifts. 1 Cor. 12: 1–11.	9	5 0	10 58	♒	19 Arcturus rises 9 24		7 7	19 4 41
	2.	**The Holy Spirit Given. Acts 2: 1–13.** 1st Sunday after Epiphany. Luke 2: 41–52; Rom. 12: 1–6.					Day's length, 9 hours, 22 minutes.			
Sun	10	Fruits of the Spirit. Gal. 5: 16–26.	10	5 41	Morn.	♈	1 (10th) ☿ in ♌		8 7	19 4 41
Mon	11	A Multitude Converted. Acts 2: 25–36.	11	6 23	12 20	♈	14 ☽ in Apogee		8 7	18 4 42
Tues	12	" " " Acts 2: 37–47.	12	7 7	1 26	♈	27 Spica rises 10 7		9 7	18 4 42
Wed	13	Call to repentance. Isa. 55: 1–7.	13	7 54	2 30	♈	10 ☿ stationary		9 7	17 4 43
Thur	14	Confession and Salvation. Rom. 10: 4-13	14	8 45	3 25	♈	24 ♂ ♂ ☾, ☿ in Perihelion		9 7	17 4 43
Frid	15	Born anew. 1 Pet. 1: 17–25.	15	9 38	4 32	♉	8 ♂ Ψ ☾, ♂ sets 4 30		10 7	16 4 44
Sat	16	Joy in heaven. Luke 15: 1–10.	16	10 33	5 41	♉	23 ♂ stationary		10 7	15 4 45
	3.	**A Multitute Converted. Acts 2: 32–47.** 2 Sunday after Epiphany. John 2: 1–11; Rom. 12: 7–16.					Day's length, 9 hours, 30 minutes.			
Sun	17	The prodigal returning. Luke 15: 11-24.	17	11 27	6 20	♉	8 Regulus rises 7 24	♌ 10	7	14 4 46
Mon	18	The lame man healed. Acts 3: 1–11.	18	Morn	☽ R.	♉	23 Procyon so. 11 28	11	7	13 4 47
Tues	19	" " " " Acts 3: 12–21.	19	12 21	5 52	♉	9 ☉ souths 7 36	11	7	12 4 48
Wed	20	Christ healing. John 5: 1–9.	20	1 12	6 47	♉	24 ☉ Enters ♌	11	7	12 4 48
Thur	21	The power of Christ. Luke 5: 18–26.	21	2 1	7 42	♊	9 ♂ ♃ ☾	12	7	11 4 49
Frid	22	In Christ's name. John 14: 1–14.	22	2 49	8 50	♊	23 ♂ ☿ ☉ - Inferior	♌ 12	7	10 4 50
Sat	23	Signs following. Mark 16: 14–20.	23	3 37	9 57	♊	7 ♃ souths 2 33	12	7	9 4 51
	4.	**The Lame Man Healed. Acts 3: 1–16.** 3 Sunday after Epiphany. Matt. 8: 1–13; Rom. 12: 17–21.					Day's length, 9 hours, 42 minutes.			
Sun	24	Power of Faith. Matt. 17: 14–21.	24	4 25	11 10	♋	20 ☿ Great Hel. Lat. N.	13	7	8 4 52
Mon	25	Boldness of Peter and John. Acts 4: 1-12.	25	5 15	Morn.	♋	3 (25th) ☽ in Perigee	13	7	7 4 53
Tues	26	" " " " Acts 4: 13-22.	26	6 9	12 9	♋	16 Spica rises 11 17	13	7	6 4 54
Wed	27	Resort to prayer. Acts 4: 23–31.	27	7 6	1 14	♋	28 ♂ ♄ ☾, ♂ ♅ ☾	13	7	5 4 55
Thur	28	Fear not! Matt. 10: 24–33.	28	8 6	2 42	♌	10 Sirius souths 9 56	13	7	4 4 56
Frid	29	The only name. John 3: 9–19.	29	9 7	3 58	♌	22 Rigel souths 8 20	13	7	3 4 57
Sat	30	The Corner-stone. 1 Pet. 2: 1–10.	30	10 8	5 4	♌	4 ♀ in ♌	♋ 14	7	2 4 58
	5.	**The Boldness of Peter and John. Acts 4: 1–14.** 4 Sunday after Epiphany. Matt. 8: 23–25; Rom. 13: 8–10.					Day's length, 9 hours, 56 minutes.			
Sun	31	No other foundation. 1 Cor. 3: 1–11.	31	11 5	6 10	♌	16 ♂ ☿ ☾	14	7	1 4 59

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 3rd at 1 05 A. M.	12 25 A. M.	2d 11 45 P. M.
Last Quarter	" " 25th " 3 10 P. M.	2 30 P. M.	1 50 P. M.
Full Moon	" " 18th " 3 19 P. M.	2 39 P. M.	1 59 P. M.
First Quarter	" " 10th " 4 48 P. M.	4 08 P. M.	3 28 P. M.

February.



28 DAYS.

When raging storms deform the air,
And clouds of snow descend;
And on the wide landscape, bright and fair,
No deepen'd colors blend.

Then let your bounteous hand extend
Its blessings to the poor;
Nor spurn the wretched, while they bend
All suppliant at your door.

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sunrise h. m.	Sunsets h. m.
1	Mon	True and false giving. Acts 4: 32-37.	32	12 1	☾ S.	♐ 28	1) ☉ Ecl.—vis.	♑ 14	6 59	5 1
2	Tues	" " " " Acts 5: 1-11.	33	12 46	5 50	♑ 10	☿ stationary	14	6 58	5 2
3	Wed	Sacredness of vows. Eccl. 5: 1-6.	34	1 31	6 52	♑ 22	♄ souths 6 57	14	6 57	5 3
4	Thur	Warning against hypocrisy. Matt. 6: 1-8	35	2 13	7 54	♒ 4	Algol souths 5 46	♒ 14	6 56	5 4
5	Frid	Lying lips. Prov. 12: 13-22.	36	2 55	8 55	♒ 16	♂ ☌ ☾	14	6 55	5 5
6	Sat	Insincere offerings. Mal. 1: 6-14.	37	3 35	10 2	♒ 29	☿ sets 8 40	14	6 54	5 6
6.		**True and False Giving. Acts 4: 32 to 5: 11.** 5 Sunday after Epiphany. Matt. 13: 24-30; Col. 3: 12-17.					**Day's length, 10 hours, 12 minutes.**			
7	Sun	Blessing on true giving. Mal 3: 8-12.	38	4 17	11 10	♈ 11	♃ souths 1 28		14	6 53	5 7
8	Mon	The Prison Opened. Acts 5: 17-32.	39	5 0	Morn.	♈ 24	☽ in Apogee		15	6 52	5 8
9	Tues	Rejoicing. Acts 5: 33-42	40	5 46	12 7	♈ 6	9) Spica rises 10 26		15	6 51	5 9
10	Wed	Jonah's prayer. Jonah 2: 1-9.	41	6 35	12 58	♈ 20	7☉ sets 1 34		15	6 50	5 10
11	Thur	Fearless obedience. Jer. 26: 8-15.	42	7 26	1 35	♉ 4	♂ ☌ ☾, ♂ Ψ ☾		15	6 48	5 12
12	Frid	Suffering for Christ. 1 Pet. 3: 8-17.	43	8 20	2 40	♉ 18	♂ sets 2 10		15	6 47	5 13
13	Sat	Blessed in trial. Luke 6: 17-23.	44	9 14	3 44	♋ 2	Orion souths 7 58	♌	15	6 46	5 14
7.		**The Prison Opened. Acts 5: 17-32.** Septuagesima. Matt. 20: 1-16; 1 Cor. 9: 24; 10: 5.					**Day's length, 10 hours, 28 minutes.**			
14	Sun	Boldness for Truth. Dan. 3: 8-18.	45	10 8	4 33	♋ 18	Andromeda sets 5 55		14	6 44	5 16
15	Mon	The first Christian Martyr. Acts 6: 8-15.	46	11 1	5 38	♌ 2	☿ Great. Elong. W.		14	6 43	5 17
16	Tues	" " " " Acts 7: 51-60.	47	11 52	6 20	♌ 18	♀ Great. Elong. E.		14	6 42	5 18
17	Wed	The roll of honour. Heb. 11: 32-40.	48	Morn.	☽ R.	♍ 2	17) □ ♅ ☉, ♂ ♃ ☾		14	6 41	5 19
18	Thur	Our Example. Heb. 12: 1-6.	49	12 41	7 10	♍ 18	□ ♄ ☉,	♎	14	6 39	5 21
19	Frid	More than conquerors. Rom. 8: 31-39.	50	1 30	8 20	♎ 1	♂ ☌ Ψ, ☉ Enters ♈		14	6 38	5 22
20	Sat	The eternal glory. 2 Cor. 4: 7-18.	51	2 20	9 30	♎ 15	☽ in Perigee		14	6 37	5 23
8.		**The first Christian Martyr. Acts 6: 8-15; 7: 54-60.** Sexagesima. Luke 8: 4-15; 2 Cor. 11: 19; 12: 9.					**Day's length, 10 hours, 46 minutes.**			
21	Sun	A crown of Life. Rev. 2: 1-11.	52	3 11	10 41	♎ 28	♃ souths 12 26		14	6 36	5 24
22	Mon	The Disciples dispersed. Acts 8: 1-8.	23	4 4	11 50	♏ 11	Capella souths 6 44		14	6 34	5 26
23	Tues	" " " Acts 8: 9-17.	54	5 1	Morn.	♏ 25	23d) ☌ ♃ ☉, ♂ ♅ ☾,		14	6 33	5 27
24	We	The gift of God. Acts 8: 18-25.	55	6 0	12 55	♐ 7	Sirius souths 8 11		14	6 32	5 28
25	Thur	Persecution foretold. Matt. 10: 16-23.	56	7 1	1 51	♐ 19	Vega rises 11 16		13	6 31	5 29
26	Frid	Partakers with Christ. 1 Pet. 4: 12-19.	57	8 1	2 49	♑ 1	Ψ stationary	♑	13	6 29	5 31
27	Sat	Joy in the city. Neh. 8: 5-12.	58	8 58	3 38	♑ 13	☿ in Aphelion		13	6 28	5 32
9.		**The Disciples dispersed. Acts 8: 1-17.** Quinquagesima. Luke 18: 31-43; 1 Cor. 13: 1-13.					**Day's length, 10 hours, 56 minutes.**			
28	Sun	Samaritans believing. John 4: 27-42.	59	9 51	4 20	♐ 25	♄ souths 5 22		13	6 27	5 33

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 1st at 3 15 P. M.	2 35 P. M.	1 55 P. M.
First Quarter	" " 9th " 2 27 P. M.	1 47 P. M.	1 07 P. M.
Full Moon	" " 17th " 5 13 A. M.	4 33 A. M.	3 53 A. M.
Last Quarter	" " 23d " 10 45 P. M.	10 05 P. M.	9 25 P. M.

Jupiter (♃) is in opposition with the sun on the 23rd and shines all night.

March.

Is this a fast, to keep
The larder lean and clean
From fat of veals and sheep?
No, 'tis a fast to dole
Thy sheaf of wheat, and meat,
Unto the hungry soul.

31 DAYS.

It is to fast from strife,
From old debate, and hate;
To circumcise thy life.
To show a heart griet-rent;
To starve thy sin, not bin;
And that's to keep thy lent.
—*Robert Herrick.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Mon	The Ethiopian Convert. Acts 8: 26-33.	60	10 40	5 6	♑	6 ♂ ☿ ☾ ☽	13	6 25	5 33
2	Tues	" " " Acts 8: 34-40.	61	11 26	5 57	♑	18 7☉ sets 12 17	12	6 24	5 36
3	Wed	The Ethiopian's reading. Isa. 53.	62	12 9	☾ S.	♒	0 3) ☿ stationary ♉	12	6 23	5 37
4	Thur	The command. Matt. 28: 16-20.	63	12 50	6 47	♒	13 ♀ in Perihelion	12	6 21	5 39
5	Frid	Preaching Jesus. 1 Cor. 1: 18-25.	64	1 31	7 58	♒	25 Sirius souths 1 34	12	6 20	5 40
6	Sat	Christ in the Scriptures. Luke 24: 13-27.	65	2 12	9 1	♓	8 ♀ sets 7 12	11	6 19	5 41
10.		**The Ethiopian Convert. Acts 8: 26-40**		1st Sunday in Lent. Matt. 4: 1-11; 2 Cor. 6: 1-10.			**Day's length 11 hours 22 minutes.**			
7	Sun	The new Life. Rom. 6: 1-11.	66	2 55	10 10	♓	19 ♂ ♀ ☾, □ Ψ ☉	11	6 18	5 42
8	Mon	Saul, the persecutor, converted. Acts 9: 1-12.	67	3 40	11 40	♈	3 ☽ in Apogee	11	6 16	5 44
9	Tues	" " " " Acts 9: 13-22.	68	4 27	Morn.	♈	17 ♄ stationary	11	6 15	5 45
10	Wed	Return to Jerusalem. Acts 9: 23-31.	69	5 17	12 30	♉	1 Castor souths 8 01	10	6 13	5 47
11	Thur	Paul's own statement. Acts 22: 1-13.	70	6 9	1 40	♉	14 11) ♂ ☌ ☾, ♂ Ψ ☾	10	6 12	5 48
12	Frid	Taught of God. Gal. 1: 11-24.	71	7 2	2 28	♉	28 ♄ souths 4 36 ♌	10	6 11	5 49
13	Sat	Saved by Grace. Eph. 2: 1-13.	72	7 55	3 25	♊	12 Vega rises 10 20	9	6 10	5 50
11.		**Saul, the persecutor, converted. Acts 9: 1-12, 17-20.**		2d Sunday in Lent. Matt. 15: 21-28; 1 Thess. 4: 1-7.			**Day's length, 11 hours, 40 minutes.**			
14	Sun	The faithful saying. 1 Tim. 1: 12-17.	73	8 47	4 8	♊	26 Orion sets 12 34	9	6 8	5 52
15	Mon	Christian self-restraint. 1 Cor. 9: 19-27.	74	9 38	4 54	♊	11 ♂ ♃ ☾, 7☉ sets 11 27	9	6 7	5 57
16	Tues	**Caution. 2 Pet. 3: 11-18.**	75	10 28	5 10	♊	26 Pollux souths 7 52	9	6 6	5 54
17	Wed	**Denying ungodliness. Titus 2: 6-15.**	76	11 18	5 48	♋	10 ♃ souths 10 37 ♌	8	6 4	5 56
18	Thur	Spiritual, not carnal. Rom. 8: 5-14.	77	Morn.	☽ R.	♋	24 18th) □ ♂ ☉	8	6 3	5 57
19	Frid	Putting off and putting on. Col. 3: 1-11.	78	12 8	7 14	♋	9 Sirius sets 11 42	8	6 2	5 58
20	Sat	Renewed in the Spirit. Eph. 4: 20-32.	79	12 59	8 30	♌	23 ☉ ENTERS ♈ D. & N. EQUAL.	8	6 0	6 0
12.		**Christian Self Restraint. 1 Cor. 9: 19-27.**		3d Sunday in Lent. Luke 11: 14-28, Eph. 5: 1-9.			**Day's length, 12 hours, 00 minutes.**			
21	Sun	Walking wisely. Eph. 5: 6-21.	80	1 54	9 40	♌	6 ♀ Greatest Brilliancy	7	5 59	6 1
22	Mon	The Ascension. Acts 1: 1-14.	81	2 51	10 45	♌	19 ♂ ♄ ☾, ♂ ☿ ☾	7	5 58	6 2
23	Tues	The lame man healed. Acts 3: 1-16.	82	3 52	11 50	♍	2 ♄ rises 10 10	7	5 57	6 3
24	Wed	The boldness of Peter and John. Acts 4: 1-14.	83	4 54	Morn.	♍	15 Regulus souths 9 58	7	5 55	6 5
25	Thur	The prison opened. Acts 5: 17-32.	84	5 56	12 54	♍	27 Ant. rises 11 48 ♋	6	5 54	6 6
26	Frid	The first Christian Martyr. Acts 6: 8-15; 7: 54-60.	85	6 54	1 42	♎	9 ♀ Gr. Hel. Lat. N.	6	5 53	6 7
27	Sat	The Ethiopian convert. Acts 8: 26-40.	86	7 48	2 24	♎	21 7☉ sets 10 51.	6	5 52	6 8
13.		**REVIEW.**		4th Sunday in Lent. John 6: 1-15; Gal. 1: 21-31.			**Day's length, 12 hours, 16 minntes.**			
28	Sun	Saul, the persecutor, converted. Acts 9: 1-12, 17-20.	87	8 38	3 12	♏	3 ♄ souths 3 32	5	5 51	6 9
29	Mon	Peter working miracles. Acts 9: 32-43.	88	9 24	3 54	♏	15 Pollux souths 7 6	5	5 49	6 11
30	Tues	Christ healing a palsied man. Mark 2: 1-12.	89	10 7	4 20	♏	27 Sirius sets 11 5	5	5 48	6 12
31	Wed	Care for the poor. Deut. 15: 7-11.	90	11 48	5 18	♐	9 Orion sets 11 30 ♍	4	5 45	6 15

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 3rd at 6 58 A. M.	6 18 A. M.	5 38 A. M.
First Quarter	" " 11th "10 30 A. M.	9 50 A. M.	9 10 A. M.
Full Moon	" " 18th " 4 30 P. M.	3 50 P. M.	3 10 P. M.
Last Quarter	" " 25th " 7 02 A. M.	6 22 A. M.	5 42 A. M.

April.

What have you brought us, gentle Spring?
Songs the robins and blue birds sing,
Emerald robes for branches bare,
Blossoms of woodland, fresh and fair.

30 DAYS.

I bring new life to the waking rill,
I clothe in loveliness vale and hill,
I call from the dark, unsightly mold
Lillies of white with hearts of gold
To crown the beautiful Easter.

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Thur	A Helper of the Needy. Job 29: 1-13.	91	11 2	☾ S.	♒ 21	☿ ☉ superior ☽	4	5 45	6 15
2	Frid	Rich in good works. 1 Tim. 6: 12-19.	92	12 10	7 47	♓ 4	☿ ☾	4	5 44	6 16
3	Sat	Life in Christ. 1 John 5: 9 15.	93	12 52	8 20	♓ 17	7☉ sets 7 20	4	5 42	6 18
14.		**Peter working miracles. Acts 9: 32-43.**		5th Sunday in Lent. John 8: 46-59; Heb 9: 11-15.			**Day's length, 12 hours, 36 minutes.**			
4	Sun	The King's Reward. Matt. 25: 31-40.	94	1 36	9 7	♓ 30	☿ ♀ ☾, ☾ in Apogee	3	5 41	6 19
5	Mon	The devout Centurion. Acts 10: 1-8.	95	2 22	9 57	♈ 13	Sirius sets 10 40	3	5 40	6 20
6	Tues	Peter's Vision. Acts 10: 9-18.	96	3 11	10 14	♈ 27	♀ stationary	3	5 39	6 21
7	Wed	The call obeyed. Acts 10: 19 29.	97	4 2	11 28	♉ 11	☿ ♆ ☾	2	5 37	6 23
8	Thur	Conversion of Cornelius. Acts 10: 30-44.	98	4 53	Morn.	♉ 25	☿ in ♌	2	5 36	6 24
9	Frid	Gifts to Gentiles. Acts 10: 44-48.	99	5 45	12 40	♊ 9	☿ ♂ ☾	2	5 35	6 25
10	Sat	A Light to the Gentiles. Isa. 49: 6-12.	100	6 36	1 10	♊ 23	10) Spica so. 12 3	1	5 33	3 27
15.		**Conversion of Cornelius. Acts 10: 30-44.**		Palm Sunday. Matt. 21: 1-9; Phil. 2: 5-11.			**Day's length, 12 hours, 54 minutes.**			
11	Sun	Life by believing. John 6: 37-47.	101	7 27	1 54	♋ 8	♄ souths 2 36	1	5 32	3 28
12	Mon	Life for the Gentiles. Acts 11: 1-18.	102	8 16	2 20	♋ 22	☿ in Perihelion	☉	5 31	6 29
13	Tues	Gentiles Converted at Antioch. Acts 11: 19-26.	103	9 4	2 57	♌ 6	☿ ♃ ☾	F.	5 30	6 30
14	Wed	Promise for the Gentiles. Isa. 60: 1-7.	104	9 53	3 24	♌ 20	Sirius sets 10 11 ♌	1	5 28	6 32
15	Thur	A Minister to the Gentiles. Rom. 15: 13-21.	105	10 44	3 50	♍ 3	Aldebaran sets 9 50	1	5 27	6 33
16	Frid	**Good Friday.** Luke 10: 17 24.	106	11 37	4 39	♍ 17	♂ Gr. Hel. Lat. N.	1	5 25	6 35
17	Sat	Fellow Citizens. Eph. 2: 11-22.	107	Morn.	☽ R.	♎ 2	☿ ♀, ☾ in Perig.	1	5 24	6 36
16.		**Gentiles Converted at Antioch. Acts 11: 19-26.**		Easter Sunday. Mark 16: 1-8; 1 Cor. 5: 6-8.			**Day's length, 13 hours, 12 minutes.**			
18	Sun	**Easter Sunday.** Rev. 7: 9 17.	108	12 34	8 35	♎ 14	Spica souths 11 34	1	5 23	6 37
19	Mon	Peter delivered from Prison. Acts 12: 1—10.	109	1 36	9 40	♎ 27	☿ ♄ ☾, ☿ ♅ ☾	1	5 22	6 38
20	Tues	" " " " Acts 12: 11-19.	110	2 40	10 45	♐ 10	♄ rises 10 30, ☉ Ent. ♈	1	5 21	6 39
21	Wed	God's power to save. Psalm 33: 10-22.	111	3 44	11 40	♐ 23	Rigel sets 9 37	1	5 20	6 40
22	Thur	The Lord's Angel. Psalm 34: 1-10.	112	4 46	Morn.	♑ 5	☿ Great. Hel. Lat. N.	1	5 19	6 41
23	Frid	Refuge of the Godly. Psalm 91.	113	5 43	12 25	♑ 17	23) Orion sets 10 6	2	5 18	6 42
24	Sat	Able to deliver. Dan. 6: 15-23.	114	6 35	1 5	♑ 29	♃ souths 7 58	2	5 17	6 47
17.		**Peter Delivered from Prison. Acts 12: 5-17.**		1st Sunday after Easter. John 20: 19-31; 1 John 5: 4-10.			**Day's length 13 hours 26 minutes.**			
25	Sun	Helping by prayer. 2 Cor. 1: 1-11.	115	7 22	1 35	♒ 11	7☉ sets 8 55	2	5 16	6 44
26	Mon	Paul's First Missionary Journey. Acts 13: 1—13.	116	8 6	2 4	♒ 22	♃ stationary	2	5 15	6 45
27	Tues	Sent of God. Isa. 6: 1-8.	117	8 48	2 28	♓ 4	Alphacea sets 1 9 ♉	3	5 13	6 47
28	Wed	The good tidings. Isa. 40: 1-11.	118	9 28	2 54	♓ 17	☿ Gr. Elong. E. ♂ ♀ ☉	3	5 11	6 49
29	Thur	The living breath. Ezek. 37: 1-10.	119	10 9	3 14	♓ 29	♄ souths 1 20	3	5 10	6 50
30	Frid	Called. Rom. 1: 1-7.	120	10 50	3 40	♈ 12	Spica souths 10 49	3	5 9	6 51

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 1st at 11 26 P. M.	10 46 P. M.	10 06 P. M.
First Quarter	" " 10th " 3 29 A. M.	2 49 A. M.	2 09 A. M.
Full Moon	" " 17th " 1 27 A. M.	12 47 A. M.	12 07 A. M.
Last Quarter	" " 23rd " 4 50 P. M.	4 10 P. M.	3 30 P. M.

Venus (♀) is in inferior conjunction with the sun on the 28th and changes from evening star to morning star.

May.

31 DAYS.

When verdure clothes the fertile vale,
And blossoms deck the spray,
And fragrance breathes in every gale,
How sweet the vernal day!

Hark! how the feathered warblers sing,
'Tis nature's cheerful voice,
Soft music hails the lovely spring,
And woods and fields rejoice.
—*Annie Steele.*

Date.	Days.	Week	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun first m.	Sun rise h. m	Sun sets h. m
1	Sat		Mission of the twelve. Matt. 10: 5-15.	121	11 34	☾ S.	♐ 25	●1st) ♂ ♀ ☋	☋ 3	5 7	6 53
18.			**Paul's First Missionary Journey. Acts 13: 1-13.**	2d Sunday after Easter. John 10: 12-16; 1 Peter 2: 21-25.				**Day's length, 13 hours, 46 minutes.**			
2	Sun		Prospect of harvest. Luke 10: 1-9.	122	12 1[9]	8 24	♐ 9	☽ in Apogee	3	5 6	6 54
3	Mon		Address in the Synagogue. Acts 13: 14—25.	123	1 7	9 14	♐ 23	♂ ☿ ☾	3	5 5	6 55
4	Tues		Paul Preaching to the Jews. Acts 13: 26—37.	124	1 57	9 52	♍ 7	♂ ♆ ☾	3	5 4	6 56
5	Wed		" " " " " Acts 13: 38 43.	125	2 49	10 34	♍ 21	Spica souths 10 30	3	5 3	6 57
6	Thur		Jews reject the Gospel. Acts 13: 44-52.	126	3 40	11 38	♎ 5	7☉ sets 8 24 ♏	4	5 2	6 58
7	Frid		Message rejected. Jer. 7: 21-28.	127	4 31	Morn.	♎ 20	♂ ♂ ☾	4	5 1	6 59
8	Sat		Sin removed. 2 Cor. 5: 14 21.	128	5 20	12 24	♏ 4	Sirius sets 8 41	4	5 0	7 0
19.			**Paul Preaching to the Jews. Acts 13: 26-39.**	3rd Sunday after Easter. John 16: 16-23; 1 Pet 2: 11-20.				**Day's length, 14 hours, 00 minutes.**			
9	Sun		Forgiveness by Christ. Luke 7: 36-50.	129	6 [8]	1 4	♏ 18	Aldebar'n s ts 8 10	4	4 59	7 1
10	Mon		Work at Iconium. Acts 14: 1-7.	130	6 5[3]	1 34	♐ 2	♂ ♃ ☾, ☿ station'y	4	4 58	7 2
11	Tues		Paul Preaching to the Gentiles. Acts 14: 8—18.	131	7 4[2]	1 58	♐ 16	♃ sets 1 40 ♌	4	4 57	7 3
12	Wed		" " " " " Acts 14: 19-28.	132	8 3[0]	2 20	♐ 30	Orion sets 8 56	4	4 56	7 4
13	Thur		God in nature. Rom. 1: 16-23.	133	9 21	2 41	♑ 13	Arcturus souths 10 46	4	4 55	7 5
14	Frid		Worship God! Rev. 19: 6-10.	134	10 15	3 10	♑ 27	♄ souths 12 16	4	4 54	7 6
15	Sat		The Lord delivered me. 2 Tim. 3: 10—17.	135	11 14	3 35	♒ 10	Antares souths 12 54	4	4 53	7 7
20.			**Paul Preaching to the Gentiles Acts 14: 11-22.**	4th Sunday after Easter. John 16: 5-15; James 1: 16-21.				**Day's length, 14 hours, 14 minutes.**			
16	Sun		Glorying in suffering. 2 Cor. 11: 21-30.	136	Morn.	☽ R.	♒ 2[3]	♂ ♄ ☾, ☽ in Peri.	4	4 52	7 8
17	Mon		The Conference at Jesusalem. Acts 15: 1—11.	137	12 18	8 30	♓ [6]	♂ ♅ ☉, ♀ station'y	4	4 51	7 9
18	Tues		" " " Acts 15: 12-21.	138	1 24	9 34	♓ 18	♂ ♄ ☉	4	4 50	7 10
19	Wed		" " " Acts 15: 22 32.	139	2 29	10 20	♈ 1	Sirius sets 7 54 ☋	4	4 50	7 10
20	Thur		Paul's reference. Gal. 2: 1-10.	140	3 31	11 10	♈ 13	Rigel sets 9 45	4	4 49	7 11
21	Frid		The true rule. Gal. 6: 11-18.	141	4 27	11 40	♈ 25	♀ in ♉, ☉ ENTERS ♈	4	4 48	7 12
22	Sat		True righteousness. Phil. 3: 1-11.	142	5 17	Morn.	♉ 7	♂ in Aphelion	3	4 47	7 12
21.			**Tne Conference at Jerusalem Acts 15: 1-6; 22 29.**	5th Sunday after Easter. John 16: 23-30; James 1: 22-27.				**Day's length, 14 hours, 26 minutes.**			
23	Sun		One in Christ. Col. 3: 8-17.	143	6 4	12 10	♉ 18	23) Orion sets 7 58	3	4 46	7 14
24	Mon		Christian Faith and Good Works. James 2: 14-24.	144	6 46	12 35	♊ 0	Spica so. 9 12 ♍	3	4 46	7 14
25	Tues		Hearing and doing. James 1: 19-27.	145	7 28	1 4	♊ 12	♃ souths 6 1	3	4 45	7 15
26	Wed		Abraham's obedience. Heb. 11: 13-19.	146	8 8	1 32	♊ 24	☿ in Aphelion	3	4 44	7 16
27	Thur		Ascension Day. Matt. 7: 15-23.	147	8 49	1 56	♋ 7	Antares souths 12 6	3	4 43	7 17
28	Frid		Meet for us. 2 Tim. 2: 14-21.	148	9 32	2 10	♋ 20	♂ ♀ ☾, ♀ rises 3 30	3	4 43	7 17
29	Sat		Good and profitable. Titus 3: 1-8.	149	10 17	2 45	♋ 3	☽ in Apogee	3	4 42	7 18
22.			**Christian Faith and Good Works. James 2: 14-24.**	6th Sunday after Easter. John 15: 26; 16: 4; 1 Pet. 4; 8-11.				**Day's length, 14 hours, 36 minutes.**			
30	Sun		Called to virtue. 2 Peter 1: 1-11.	150	11 4	3 28	♋ 17	♂ ☿ ☾	3	4 42	7 18
31	Mon		Sins of the Tongue. James 3: 1-13.	151	11 54	☾ S.	♌ 1	31st) ♄ souths 11 0	3	4 41	7 19

MOON'S PHASES

	Eastern States.	Central States.	Western States.
New Moon	on the 1st at 3 49 P. M.	3 09 P. M.	2 29 P. M.
First Quarter	" " 9th " 4 39 P. M.	3 59 P. M.	3 19 P. M.
Full Moon	" " 16th " 8 56 A. M.	8 16 A. M.	7 36 A. M.
Last Quarter	" " 23rd " 4 36 A. M.	3 56 A. M.	3 16 A. M.
New Moon	" " 31st " 7 27 A. M.	6 47 A. M.	6 07 A. M.

Saturn (♄) is in opposition with the Sun on the 18th and shines all night.

June.

'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
There is no price set on the lavish summer,
And June may be had by the poorest comer.

30 DAYS.

And what is so rare as a day in June!
Then, if ever, come perfect days;
Then heaven tries the earth if it be in tune,
And over it softly her warm ear lays.
—*J. Russell Lowell.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun rises m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Laws against falsehood. Lev. 19: 11–18.	152	12 45	9 20	♍ 16	♂ ☿ ☾	2	4 40	7 20
2	Wed	Punishment of deceit. Jer. 9: 1-8.	153	1 37	10 10	♍ 30	☿ stationary	2	4 40	7 20
3	Thur	Gehazi's falsehood. 2 Kings 5: 20–27.	154	2 28	10 54	♎ 16	7☉ rises 3.30	2	4 39	7 21
4	Frid	The deceitful tongue. Psalm 52.	155	3 17	11 30	♎ 30	♀ Greatest Brilliancy	2	4 39	7 21
5	Sat	The proud tongue. Psalm 12.	156	4 [illegible]	11 52	♏ 15	♂ ☾	2	4 38	7 22
23.		**Sins of the Tongue. James 3: 1-13.**		Whitsunday. John 14: 23-31 : Acts 2: 1-13.			**Day's length, 14 hours, 44 minutes.**			
6	Sun	**Whitsuntide.** Prov. 10: 11-22.	157	4 51	Morn.	♏ 29	Antares souths 11 25	2	4 38	7 22
7	Mon	Paul's advice to Timothy. 2 Tim. 1: 1-11.	158	5 37	12 30	♐ 13	♂ ♃ ☾	1	4 37	7 23
8	Tues	" " " " 2 Tim. 3: 10-17.	159	6 23	12 54	♐ 27	8) Librae so. 943	♌	1 4 37	7 23
9	Wed	Faithful endurance. 2 Tim. 2: 1 13.	160	7 11	1 14	♑ 10	Spica souths 8 10		1 4 37	7 23
10	Thur	Example to believers. 1 Tim. 4: 6–16.	161	8 2	1 40	♑ 24	♂ ☿ ☉		1 4 36	7 24
11	Frid	The sure word. 2 Pet. 1: 16–21.	162	8 57	2 8	♋ 7	♄ souths 10 13		1 4 36	7 24
12	Sat	The perfect law. Psalm 19: 7–14.	163	9 51	2 43	♋ 20	♂ ♅ ☾, ♂ ♄ ☾		0 4 36	7 24
24.		**Paul's Advice to Timothy. 2 Tim. 1: 1-17; 3: 14-17.**		Trinity Sunday. John 3: 1-15; Rom. 11: 33-36.			**Day's length, 14 hours, 48 minutes.**			
13	Sun	In the heart. Psalm 119: 9–16.	164	11 1	3 24	♑ 2	☽ in Perigee		0 4 35	7 25
14	Mon	Personal Responsibility. Rom 14: 10-21.	165	Morn.	☽ R.	♑ 15	14) Altair so. 12 10	☉	4 35	7 25
15	Tues	Pleasing others. Rom. 15: 1–7.	166	12 8	8 50	♑ 27	☿ Gr. Elong. W.	sl	4 35	7 25
16	Wed	Giving no offence. 1 Cor. 10: 23-33.	167	1 12	9 30	♐ 9	☿ Great. Hel. Lat. S.	0	4 35	7 25
17	Thur	Warning against offences. Matt. 18: 1-11	168	2 12	10 5	♐ 21	Vega souths 11 58	0	4 35	7 25
18	Frid	Loving one another. Rom. 13: 7-14.	169	3 7	10 38	♑ 3	♂ ♄ ♅	1	4 35	7 25
19	Sat	Love for others. Mark 12: 28-34.	170	3 56	10 59	♑ 15	Antares souths 10 31	1	4 35	7 25
25.		**Personal Responsibility. Rom. 14: 10-21.**		1st Sunday after Trinity. Luke 16: 19-31 ; 1 John 4: 16-21.			**Day's length, 14 hours, 50 minutes.**			
20	Sun	My neighbor. Luke 10: 25—37.	171	4 41	11 20	♒ 27	☉ ENTERS ♋ LONGEST DAY.	1	4 34	7 26
21	Mon	Peter Working Miracles. Acts 9: 32—43.	172	5 24	11 54	♒ 9	21) Spica sets 12 23	1	4 35	7 25
22	Tues	Conversion of Cornelius. Acts 10: 30—44.	173	6 6	Morn.	♓ 21	Altair souths 1 40	2	4 35	7 25
23	Wed	Peter Delivered from Prison. Acts 12: 5—17.	174	6 47	12 20	♓ 3	Regulus sets 10 34	2	4 35	7 25
24	Thur	Paul's First Missionary Journey. Acts 13: 1—13.	175	7 29	12 50	♈ 15	7☉ rises 3 2	2	4 35	7 25
25	Frid	Paul Preaching to the Jews. Acts 13: 26—39.	176	8 13	1 21	♈ 28	☽ in Apogee, ♀ Aphel.	2	4 35	7 25
26	Sat	Paul Preaching to the Gentiles. Acts 14: 11—22.	177	9 0	2 11	♈ 11	♂ ♀ ☾	3	4 35	7 25
26.		**REVIEW.**		2d Sunday after Trinity. Luke 14: 16-21 ; 1 John 3: 12-18.			**Day's length, 14 hours, 50 minutes.**			
27	Sun	Christian Faith and Good Works. James 2. 14-24.	178	9 49	2 44	♈ 25	Arcturus souths 7 44	3	4 35	7 25
28	Mon	First Converts in Europe. Acts 16: 6-15.	179	10 40	3 7	♉ 9	♂ ♆ ☾, ♂ ☿ ☾	3	4 36	7 24
29	Tues	The journey referred to. 2 Cor. 2: 12-17.	180	11 32	☾ S.	♉ 24	29) ♂ ☿ ♆	♏	3 4 36	7 24
30	Wed	Letter to Philippi. Phil. 1: 1–11.	181	12 24	7 40	♊ 9	Vega souths 11 8	3	4 36	7 24

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 8th at 2 04 A. M.	1 24 A. M.	12 44 A. M.
Full Moon	" " 14th " 4 03 P. M.	3 23 P. M.	2 43 P. M.
Last Quarter	" " 21st " 6 26 P. M.	5 46 P. M.	5 06 P. M.
New Moon	" " 29th " 9 57 P. M.	9 17 P. M.	8 37 P. M.

'Neath summer's bright and glorious sky,
While proudly waves the golden grain,
And through the falling fields of rye,
Comes on the joyous reaper train—

July.

31 DAYS.

While nature smiles, and hill and plain
Are tranquil as the sleeping sea,
And peace and plenty brightly reign
By homestead, hearth, and forest tree,
God of the seasons, unto Thee we raise
Our hearts and hands in melody and praise.
—*Thomson.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.		Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Thur	Fellow-laborers. Phil. 4: 1–9.	182	1 14	8 50	♎ 24	⊕ in Aphelion	♌	4	4 36	7 24
2	Frid	Desire for worship. Psalm 84.	183	2 3	9 25	♏ 9	Regulus sets 10 0		4	4 36	7 24
3	Sat	Jesus at the well. John 4: 5-15.	184	2 50	9 56	♏ 24	☌ ☌ ☾		4	4 37	7 23
27.		**First Converts in Europe. Acts 16: 6-15.** 3rd Sunday after Trinity. Luke 15:1–10; 1 Pet. 5: 6–11. **Day's length, 14 hours, 46 minutes.**									
4	Sun	A heart opened. Luke 19: 1–10.	185	3 36	10 21	♐ 9	☌ ♃ ☾		4	4 38	7 22
5	Mon	Paul and the Philippian Jailer. Acts 16: 16—24.	186	4 21	10 44	♐ 23	☿ ☌ ☊	☊	4	4 38	7 22
6	Tues	" " " " " Acts 16: 25-34.	187	5 7	11 10	♑ 7	Orion rises 4 30		4	4 38	7 22
7	Wed	Brought out. Acts 16: 35–40.	188	6 6	11 48	♑ 20	7) ♀ Gr. Elong. W.		5	4 39	7 21
8	Thur	Shamefully entreated. 1 Thes. 2: 1–9.	189	7 7	Morn.	♒ 4	♄ souths 8 22		5	4 39	7 21
9	Frid	A mighty Deliverer. Dan. 3: 21–30.	190	8 14	12 30	♒ 17	☿ in Perihelion		5	4 39	7 21
10	Sat	Faith and Life. John 3: 14–21.	191	9 14	1 20	♒ 29	☌ ♄ ☾, ☌ ♅ ☾		5	4 40	7 20
28.		**Paul and the Philippian Jailer. Acts 16: 22–34.** 4th Sunday after Trinity. Luke 6: 36–42; Rom. 8: 18–23. **Day's length, 14 hours, 40 minutes.**									
11	Sun	Faith and Salvation. 1 Peter 1: 1–9.	192	10 28	2 4	♓ 12	☽ in Perigee		5	4 40	7 20
12	Mon	Paul at Thessalonica and Berea. Acts 17: 1–9.	193	11 34	2 58	♓ 24	Arcturus sets 2 0		5	4 41	7 19
13	Tues	" " " " " Acts 17: 10–15.	194	Morn.	☽ R.	♈ 6	13) DOG DAYS BEGIN	♋	5	4 41	7 19
14	Wed	The Gospel with power. 1 Thes. 1.	195	12 2	8 4	♈ 18	7☉ rises 12 40		6	4 42	7 18
15	Thur	The Apostles' joy. 1 Thes. 3.	196	12 52	8 28	♈ 30	☌ ☿ ☉—Superior		6	4 43	7 17
16	Frid	Search the Scriptures. John 5: 32–39.	197	1 45	8 55	♉ 12	Andromeda rises 8 40		6	4 43	7 17
17	Sat	Diligent study. Deut. 6: 1–9.	198	2 33	9 14	♉ 23	♀ Great. Hel. Lat. S.		6	4 44	7 16
29.		**Paul at Thessalonica and Berea. Acts 17: 1–12.** 5th Sunday after Trinity. Luke 5: 1–11; 1 Pet. 3: 8–15. **Day's length, 14 hours, 32 minutes.**									
18	Sun	Scripture opened. Luke 24: 25–32.	199	3 17	9 30	♊ 5	Spica sets 10 54	♍	6	4 45	7 15
19	Mon	The new doctrine. Acts 17: 16–21.	200	4 0	9 55	♊ 17	☿ Great. Hel. Lat. N.		6	4 46	7 14
20	Tues	Paul Preaching at Athens. Acts 17: 22-34	201	4 42	10 15	♊ 29	Markab souths 3 5		6	4 47	7 13
21	Wed	The mighty God. Isa. 40: 9–17.	202	5 25	10 40	♋ 11	21) Vega so. 10 31		6	4 47	7 13
22	Thur	Incomparable. Isa. 40: 18–26.	203	6 8	11 10	♋ 24	☉ Enters ♋		6	4 48	7 12
23	Frid	The true God. Jer. 10: 1–12.	204	6 54	11 52	♌ 7	☽ in Apogee		6	4 49	7 11
24	Sat	God is a Spirit. John 4: 19–26.	205	7 42	Morn.	♌ 20	♄ souths 7 18		6	4 50	7 10
30.		**Paul Preaching at Athens. Acts 17: 22–34.** 6th Sunday after Trinity. Matt. 5: 20–26; Rom. 6: 3–11. **Day's length, 14 hours 20 minutes.**									
25	Sun	Judgment by Christ. 2 Cor. 5: 1–10.	206	8 32	12 41	♍ 4	☌ ♀ ☾, ☌ ♂ ♅		6	4 51	7 9
26	Mon	Paul's Ministry at Corinth. Acts 18: 1-11.	207	9 24	1 27	♍ 18	Antares souths 7 58		6	4 52	7 8
27	Tues	Persecution. Acts 18: 12–21.	208	10 17	1 57	♎ 2	Arcturus sets 12 53	♌	6	4 52	7 8
28	Wed	Letter to the Corinthians. 1 Cor. 1: 1-10.	209	11 8	2 56	♎ 17	♄ stationary		6	4 53	7 7
29	Thur	One message. 1 Cor. 2: 1–8.	210	11 58	☾ S.	♏ 3	29) ☉ Eclip.-Vis..		6	4 54	7 6
30	Frid	A voluntary worker. 1 Cor. 9: 13–23.	211	12 47	7 48	♏ 18	☌ ☿ ☾		6	4 55	7 5
31	Sat	A faithful minister. 2 Cor. 6: 1–13.	212	1 33	8 20	♐ 3	Aldebaran rises 12 48		6	4 56	7 4

MOON'S PHASES

	Eastern States.	Central States.	Western States.
First Quarter	on the 7th at 8 34 A. M.	7 54 A. M.	7 14 A. M.
Full Moon	" " 13th " 11 54 P. M.	11 14 P. M.	10 34 P. M.
Last Quarter	" " 21st " 10 10 A. M.	9 30 A. M.	8 50 A. M.
New Moon	" " 29th " 11 00 A. M.	10 20 A. M.	9 40 A. M.

August.

31 DAYS.

Brilliant sunlight, cloudless skies,
Blue lakes framed in em'rald green;
Forest walls that darkly rise
Just beyond this quiet scene.

God is in the summer sky!
In each land and water way,
All that touches ear or eye—
God is everywhere to-day!
—*Addison F. Browne.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
31.		**Paul's Ministry at Corinth. Acts 18: 1-11.** 7th Sunday after Trinity. Matt. 8: 1-9; Rom. 6: 19-23.					**Day's length, 14 hours, 08 minutes.**			
1	Sun	Warning to rejectors. Luke 10: 8-16.	213	2 19	8 52	♑ 18	♂ ☌ ☾, ♂ ☍ ☾ ♌	6	4 57	7 3
2	Mon	Working and waiting for Christ. 1 Thes. 4: 9 to 5: 2.	214	3 6	9 38	♒ 2	☿ stationary	6	4 58	7 2
3	Tues	The glorious coming. 2 Thes. 1.	215	3 53	10 10	♒ 16	♄ souths 6 38	6	4 59	7 1
4	Wed	The day of the Lord. 2 Peter 3: 1-12.	216	4 44	10 42	♒ 30	Spica sets 9 47	6	5 0	7 0
5	Thur	Coming of the Son of Man. Matt. 24: 29-39	217	5 38	11 15	♓ 13	5) Vega souths 9 32	6	5 1	6 59
6	Frid	Idleness condemned. 2 Thes. 3: 1-16.	218	6 35	11 57	♓ 26	♂ ♄ ☾, ♂ ☿ ☾	6	5 2	6 58
7	Sat	Ready! Matt. 25: 1-13.	219	7 37	Morn.	♈ 9	☽ in Perigee	5	5 3	6 57
32.		**Working and Waiting for Christ I Thes. 4: 9 to 5: 2.** 8th Sunday after Trinity. Matt. 7: 15-23: Rom. 8: 12-17.					**Day's length, 13 hours, 54 minutes.**			
8	Sun	Right use of talents. Matt. 25: 14-30.	220	8 39	12 51	♈ 21	♃ souths 1 50	5	5 4	6 56
9	Mon	Abstaining for the sake of others. 1 Cor. 8: 1—13.	221	9 41	1 48	♈ 3	Rigel rises 1 24 ♋	5	5 5	6 55
10	Tues	Abstain from appearance of evil. 1 Thes 5: 14-23.	222	10 39	2 46	♈ 15	Altair souths 10 25	5	5 6	6 54
11	Wed	Not expedient. 1 Cor. 10: 14-23.	223	11 33	3 51	♈ 27	Antares souths 6 58	5	5 7	6 53
12	Thur	Be separate. 2 Cor. 6: 11-18.	224	Morn.	☽ R.	♉ 9	12) ☿ in ♍	5	5 8	6 52
13	Frid	Consideration for others. Luke 6: 27-36.	225	12 23	7 20	♉ 21	♂ ☿ ♃	5	5 9	6 51
14	Sat	Burden bearing. Gal. 6: 1-10.	226	1 9	7 46	♊ 2	Orion rises 1 46 ♍	5	5 11	6 49
33.		**Abstaining for the Sake of Others. I Cor. 8: 1-13.** 9th Sunday after Trinity. Luke 16; 1-9; 1 Cor. 10: 6-13.					**Day's length, 13 hours, 38 minutes.**			
15	Sun	The perfect pattern. 1 John 3: 10-16.	227	1 53	8 4	♊ 14	Spica sets 9 5	4	5 12	6 48
16	Mon	Excellence of Christian Love. 1 Cor. 13: 1—13.	228	2 36	8 25	♊ 26	□ ♄ ☉	4	5 13	6 47
17	Tues	Beauty of unity. Psalm 133.	229	3 19	8 50	♋ 8	□ ☿ ☉	4	5 14	6 46
18	Wed	The great commandment. Matt. 22: 34-40	230	4 2	9 18	♋ 21	Achernar souths 3 46	4	5 15	6 45
19	Thur	Sign of discipleship. John 13: 31-35.	231	4 48	9 50	♋ 3	Regulus rises 1 40	4	5 17	6 43
20	Frid	New commandment. 1 John 2: 8-17.	232	5 35	10 34	♋ 16	20) ☽ in Apogee	3	5 18	6 42
21	Sat	Christ's command. John 15: 8-17.	233	6 24	11 30	♋ 29	Vega souths 8 30	3	5 19	6 41
34.		**Excellence of Christian Love 1 Cor. 13: 1-13.** 10th Sunday after Trinity. Luke 19: 41-48; 1 Cor. 12; 1-11.					**Day's length, 13 hours 22 minutes.**			
22	Sun	Love is of God. 1 John 4: 4-14.	234	7 15	Morn.	♌ 13	♂ ♆ ☾	3	5 20	6 40
23	Mon	Seed sowing. Acts 19: 1-10.	235	8 7	12 32	♌ 27	☉ Enters ♎ ♏	3	5 21	6 39
24	Tues	Reaping. Acts 19: 11-20.	236	8 59	1 44	♍ 11	♂ ♀ ☾, Dog day's [illegible]	2	5 22	6 38
25	Wed	Paul opposed at Ephesus. Acts 19: 21-30.	237	9 49	3 6	♍ 26	♂ ♄ ☿	[illegible]	23	6 37
26	Thur	" " " " Acts 19: 31 41.	238	10 39	4 30	♎ 11	☿ Great. Elong. [illegible]	[illegible]	24	6 36
27	Frid	Folly of idolatry. Isa. 44: 9-19.	239	11 27	☾ S.	♎ 26	27) 7☉ rises 9 50	2	5 25	6 35
28	Sat	Confusion of idolaters. Isa. 45: 16-25.	240	12 14	7 12	♎ 11	♂ ♃ ☾ ♌	1	5 26	6 34
35.		**Paul Opposed at Ephesus. Acts 19: 21-34.** 11th Sunday after Trinity. Luke 18: 9-14; 1 Cor. 15: 1-10.					**Day's length, 13 hours, 08 minutes.**			
29	Sun	Paul's letter to Ephesians. Eph. 1: 1-13.	241	1 1	7 42	♎ 26	♃ sets 8 0	1	5 28	6 32
30	Mon	Gentiles giving for Jewish Christians. 2 Cor. 9: 1-15	242	1 49	8 10	♏ 11	♂ ☿ ☾, ♂ ♂ ☾	0	5 30	6 30
31	Tues	Example of Macedonia. 2 Cor. 8: 1-12.	243	2 40	8 40	♏ 26	Sirius rises 3 0	0	5 31	6 29

MOON'S PHASES

	Eastern States.	Central States.	Western States.
First Quarter	on the 5th at 1 26 P. M.	12 46 P. M.	12 06 P. M.
Full Moon	" " 12th " 9 24 A. M.	8 44 A. M.	8 04 A. M.
Last Quarter	" " 20th " 3 53 A. M.	3 13 A. M.	2 33 A. M.
New Moon	" " 27th "10 31 P. M.	9 51 P. M.	9 11 P. M.

September.

"See, full of hope, thou trusteth to the earth
The golden seed, and waitest till the spring
Summons the buried to a happier birth;

30 DAYS.

But in Time's furrow duly scattering,
Think'st thou how deeds, by wisdom sown, may be
Silently ripen'd for eternity?"

—*Schiller.*

Date.	Days.	Week	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Wed		Proof of love. 2 Cor. 8: 13-24.	244	3 34	9 14	♍ 9	☽ in Perigee	0	5 32	6 28
2	Thur		Collection for the Saints. 1 Cor. 16: 1-9.	245	4 31	10 1	♍ 22	♂ ☿ ☾, ♂ ♄ ☾	1	5 34	6 26
3	Frid		Willing offerings. Ex. 35: 20-29.	246	5 31	10 48	♎ 5	3rd) 7☉ rises 9 25	1	5 35	6 25
4	Sat		Acceptable giving. Isa. 58: 6-11.	247	6 32	11 44	♎ 15	Spica sets 7 49	1	5 36	6 24
36.			**Gentiles Giving for Jewish Christians.** 2 Cor. 9: 1-11.		12th Sunday after Trinity. Mark 7: 31-37; 2 Cor. 3: 4-11.			**Day's length, 12 hours, 48 minutes.**			
5	Sun		Pleasure in giving. Rom. 15: 20-29.	248	7 3[illegible]	Morn.	♎ 30	Aldebaran rises 10 39	1	5 37	6 23
6	Mon		Reasonable service. Rom. 12: 1-8.	249	8 31	12 50	♏ 12	Sirius rises 2 37 ☽	2	5 39	6 21
7	Tues		Christian Living. Rom. 12: 9-21.	250	9 25	1 58	♏ 24	Orion rises 12 16	2	5 40	6 20
8	Wed		Loyalty and love. Rom. 13: 1-10.	251	10 16	3 4	♐ 6	☿ stationary	2	5 41	6 19
9	Thur		Clean hands and pure heart. Psalm 24.	252	11 47	4 12	♐ 18	Antares sets 7 46	3	5 43	6 17
10	Frid		Dead to sin. Rom. 6: 11-23.	253	Morn.	☾ R.	♐ 30	Rigel rises 11 27 ♋	4	5 44	6 16
11	Sat		A shining light. Matt. 5: 1-16.	254	12 10	6 30	♑ 11	☿ Gr. Hel. Lat. S.	4	5 46	6 14
37.			**Christian Living.** Rom. 12: 9-21.		13th Sunday after Trinity. Luke 10: 23-37; Gal. 3: 15-22.			**Day's length, 12 hours, 29 minutes.**			
12	Sun		Family religion. Eph. 6: 1-9.	255	12 50	7 4	♑ 23	Andromeda so. 12 38	4	5 47	6 13
13	Mon		Paul's address to the Ephesian elders. Acts 20:17-27.	256	1 13	7 30	♒ 5	♂ ♃ ☉	5	5 48	6 12
14	Tues		" " " " " " Acts 20: 28-38	257	1 56	7 58	♒ 18	□ ♆ ☽	5	5 49	6 11
15	Wed		Exhortation to elders. 1 Peter 5: 1-11.	258	2 41	8 38	♒ 30	Fomalhaut so. 11 16	5	5 50	6 10
16	Thur		Beware of deceivers. 2 John.	259	3 28	9 28	♓ 13	☽ in Apogee	6	5 52	6 8
17	Frid		Established in faith. Col. 2: 1-9.	260	4 16	10 24	♓ 26	Sirius rises 1 58	6	5 53	6 7
18	Sat		Self-sacrifice. 2 Cor. 12: 10-19.	261	5 6	11 34	♈ 11	18) ♂ ♆ ☾	6	5 54	6 6
38.			**Paul's address to the Ephesian elders** Acts 20: 22-35.		14th Sunday after Trinity Luke 17: 11-19; Gal. 5: 16-24.			**Day's length, 12 hours, 12 minutes.**			
19	Sun		Out of tribulation. Rev. 7: 9—17.	262	5 57	Morn.	♈ 23	Algenib souths 10 12	7	5 56	6 4
20	Mon		First Converts in Europe. Acts 16: 6—15.	263	6 48	12 50	♉ 7	Pollux rises 11 58 ♋	7	5 57	6 3
21	Tues		Paul and the Philippian Jailer. Acts 16: 22—34.	264	7 39	2 7	♉ 21	Altair souths 7 48	7	5 58	6 2
22	Wed		Paul at Thessalonica and Berea. Acts 17: 1—12.	265	8 28	2 53	♊ 5	☉ ENTERS ♎ D. & N. EQUAL	8	6 0	6 0
23	Thur		Paul Preaching at Athens. Acts 17: 22—34.	266	9 16	3 25	♊ 20	♂ ♀ ☾	8	6 1	5 59
24	Frid		Paul's Ministry in Corinth. Acts 18: 1—11.	267	10 4	3 58	♋ 5	♂ ♃ ☾, ♂ ☿ ☾	8	6 2	5 59
25	Sat		Excellence of Christian Love. 1 Cor. 13.	268	10 51	4 48	♋ 20	Fomalhaut S. 10 42 ♌	8	6 3	5 57
39.			**REVIEW.**		15th Sunday after Trinity. Matt 6: 24-34; Gal. 5: 25: 6: 10.			**Day's length, 11 hours, 54 minutes.**			
26	Sun		Christian Living. Rom. 12: 9-21.	269	11 40	☾ S.	♌ 4	Aldeb. rises 9 20	9	6 4	5 56
27	Mon		Paul's last journey to Jerusalem. Acts 21: 1—15.	270	12 31	6 15	♌ 19	♂ ♂ ☾, ♂ ☿ ♃	9	6 6	5 54
28	Tues		Arrival in Jerusalem. Acts 21: 16-26.	271	1 25	6 44	♍ 4	☽ in Perigee	9	6 7	5 53
29	Wed		Fury of the Jews. Acts 21: 27-39.	272	2 22	7 22	♍ 17	7☉ rises 7 52	10	6 8	5 52
30	Thur		Bearing the Cross. Mark 8: 31-38.	273	3 23	8 4	♍ 30	♂ ♄ ☾, ♂ ♆ ☾	10	6 10	5 50

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 3d at 6 15 P. M.	5 35 P. M.	4 55 P. M.
Full Moon	" " 10th " 9 14 P. M.	8 34 P. M.	7 54 P. M.
Last Quarter	" " 18th " 9 53 P. M.	9 13 P. M.	8 33 P. M.
New Moon	" " 26th " 8 48 A. M.	8 08 A. M.	7 28 A. M.

Jupiter (♃) is in conjunction with the sun on the 13th and cannot be seen.

October.

Now what hath entered my loved woods,
And touched their green with sudden change?
What is this last of nature's moods
That makes the roadside look so strange?

31 DAYS.

Is, then, October come so soon?
Full time doth summer ne'er abide?
While yet it seems but summer's noon,
We're floating down the autumn tide.

—*Eunice E. Comstock.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sunfast m.	Sun rise h. m	Sun sets h. m.
1	Frid	Christ's reproof. Luke 13: 31-35.	274	4 26	8 54	♐ 13	♄ sets 8 10			
2	Sat	Choosing affliction. Heb. 11: 20-27.	275	5 28	9 46	♐ 26	Sirius rises 1 6	♌ 10	6 11	5 49
								♌ 11	6 13	5 47
40.		**Paul's Last Journey to Jerusalem.** Acts 21: 1-15.		16th Sunday after Trinity. Luke 7: 11-17; Eph. 3: 13-21			**Day's length, 11 hours, 38 minutes.**			
3	Sun	In nothing ashamed. Phil. 1: 18-30.	276	6 27	10 44	♑ 8	☽) Rigel rises 10 3	11	6 14	5 46
4	Mon	Paul's defence. Acts 21: 40 to 22: 11.	277	7 22	11 48	♑ 20	7☉ rises 7 30	11	6 15	5 45
5	Tues	Paul a Prisoner at Jerusalem. Acts 22: 12—21.	278	8 12	Morn.	♒ 2	☿ in Perihelion,	12	6 16	5 44
6	Wed	" " " Acts 22: 22-30.	279	8 59	12 50	♒ 14	♂ ☿ ♃	12	6 17	5 43
7	Thur	Before the Council. Acts 23: 1-11.	280	9 44	1 58	♒ 26	☿ Great. Elong. W.	12	6 19	5 41
8	Frid	Conspiracy against Paul. Acts 23: 12-24.	281	10 27	3 4	♓ 8	Altair souths 6 50	♍ 12	6 20	5 40
9	Sat	Confidence in God. Psalm 27.	282	11 9	4 43	♓ 20	Aldebaran rises 8 33	13	6 22	5 38
41.		**Paul a Prisoner at Jerusalem.** Acts 22: 17-30.		17th Sunday after Trinity. Luke 14: 1-11; Eph. 4: 1-6.			**Day's length, 11 hours, 16 minutes.**			
10	Sun	Christ's word of comfort. Luke 21: 10-19.	283	Morn.	☾ R.	♈ 2	10) Orion rises 10 18	13	6 23	5 37
11	Mon	The accusation. Acts 24: 1-9.	284	12 36	5 40	♈ 14	7☉ rises 7 7	13	6 24	5 36
12	Tues	Paul before the Roman Governor. Acts 24: 10—21.	285	1 22	6 10	♈ 27	Markab souths 9 50	14	6 26	5 34
13	Wed	" " " " " Acts 24: 22-27.	286	2 10	7 34	♉ 10	Fomalhaut so. 9 36	14	6 27	5 33
14	Thur	Appeal to Cæsar. Acts 25: 1-12.	287	2 59	8 35	♉ 23	☽ in Apogee	14	6 28	5 32
15	Frid	Object of the journey. Rom. 15: 25-33.	288	3 50	9 30	♊ 6	♀ in Perihelion	14	6 29	5 31
16	Sat	An answer given. Mark 13: 5:-13.	289	4 40	10 34	♊ 20	Sirius rises 12 12	14	6 30	5 30
42.		**Paul before the Roman Governor.** Acts 24: 10-25.		18th Sunday after Trinity. Matt. 22: 34-46; 1 Cor. 1: 4-9.			**Day's length, 11 hours, 00 minutes.**			
17	Sun	Fear not! Isa. 41: 8-16.	290	5 30	11 45	♋ 4	Capella souths 3 40	♎ 15	6 32	5 28
18	Mon	Statement by Festus. Acts 25: 13-23.	291	6 19	Morn.	♋ 18	Procyon rises 11 3	15	6 33	5 27
19	Tues	Paul's answer. Acts 26: 1-11.	292	7 6	12 10	♌ 1	♂ ♀ ♃	15	6 34	5 26
20	Wed	The persecuted converted. Acts 26: 12-18.	293	7 53	1 20	♌ 16	Algenib souths 10 8	15	6 35	5 25
21	Thur	Paul before King Agrippa. Acts 26: 19-32	294	8 39	2 10	♌ 30	Markab souths 9 20	15	6 37	5 23
22	Frid	Redemption and resurrection. Col. 1:12-20	295	9 27	2 54	♍ 15	Antares sets 7 11	♐ 15	6 39	5 21
23	Sat	Paul's ministry. Col. 1: 21-29.	296	10 16	3 45	♍ 29	♂ ♃ ☽, ☉ Enters ♎	15	6 40	5 20
43.		**Paul before King Agrippa.** Acts 26: 19-32.		19th Sunday after Trinity. Matt. 9. 1-8; Eph. 4: 22-30.			**Day's length, 10 hours, 48 minutes.**			
24	Sun	Boldness in bonds. Phil. 1: 12-21.	297	11 9	4 48	♎ 13	Polaris souths 10 58	16	6 41	5 19
25	Mon	Sailing for Rome. Acts 27: 1-12.	298	12 6	☾ S.	♎ 27	25) ♂ ☿ ☾	16	6 42	5 18
26	Tues	Paul's voyage and shipwreck. Acts 27: 13—26.	299	12 52	5 24	♏ 11	♂ ♂ ☾, ☽ in Perig.	16	6 43	5 17
27	Wed	Peace amid the storm. Acts 27: 27-36.	300	1 18	6 11	♏ 25	♂ ♅ ☾, ♂ ♄ ☾	16	6 44	5 16
28	Thur	Wreck and rescue. Acts 27: 37-44.	201	2 12	6 48	♐ 8	Orion rises 9 12	16	6 46	5 14
29	Frid	Christ in the vessel. Mark 4: 35-41.	302	3 17	7 44	♐ 21	Sirius rises 11 20	16	6 47	5 13
30	Sat	Confidence in God. Psalm 23.	303	4 19	8 45	♐ 4	Arietas souths 11 18	♑ 16	6 48	5 12
44.		**Paul's Voyage and Shipwreck** Acts 27: 13-26.		20th Sunday after Trinity. Matt 22: 1-14; Eph. 5; 15-21.			**Day's length, 10 hours, 24 minutes.**			
31	Sun	Danger and deliverance. Ps. 107: 23-32.	304	5 17	9 44	♐ 16	♂ in ♑	16	6 50	5 10

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 3d at 12 33 A. M.	2d. 11 53 P. M.	11 13 P. M.
Full Moon	" " 10th " 1 44 A. M.	1 04 A. M.	12 24 A. M.
Last Quarter	" " 18th " 4 11 P. M.	3 31 P. M.	2 51 P. M.
New Moon	" " 25th " 6 30 P. M.	5 50 P. M.	5 10 P. M.

November.

30 DAYS.

Now is time when skies are dull and gray,
On hillside and in vale the winds are sighing;
V-shaped late flocks of birds are southward flying,
Eager for lands where warmth and sunshine stay.

Merry and thankful hearts now gather round
Boards groaning with the weight of things delicious,
Each dish prepared to suit the most capricious,
Rest now from labors, men and fallow ground.
—*Henry Cleveland Wood.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Mon	Paul in Melita and Rome. Acts 28: 1-6.	305	6 9	10 46	♐ 28	☾ Reg. rises 12 58	☋ 16	6 51	5 9
2	Tues	" " " " " Acts 28: 7-16.	306	6 58	11 45	♑ 10	Vega sets 12 54	16	6 52	5 8
3	Wed	Desire to visit Rome. Rom. 1: 7-16.	307	7 43	Morn.	♑ 22	7☉ souths 1 8	16	6 53	5 7
4	Thur	Power over serpents. Luke 10: 17-22.	308	8 26	12 46	♒ 4	Sirius rises 10 56 ♋	16	6 54	5 6
5	Frid	The Lord a Deliverer. Ps. 34: 15-22.	309	9 8	1 44	♒ 16	Altair sets 11 32	16	6 55	5 5
6	Sat	Trust in the Lord. Ps. 37: 5-18.	310	9 50	3 47	♒ 28	♀ Gr. Hel. Lat. N.	16	6 56	5 4
45.		Paul in Melita and Rome Acts 28: 1-16		21st Sunday after Trinity. John 4: 47-54; Eph. 6: 10-17.			Day's length, 10 hours, 08 minutes.			
7	Sun	Miraculous deliverance. Psalm 124.	311	10 33	4 54	♓ 10	Rigel rises 7 51	16	6 57	5 3
8	Mon	Paul's Ministry in Rome. Acts 28: 17-22.	312	11 18	5 55	♓ 23	♂ ☿ ☉, ☿ in ♉	16	6 58	5 2
9	Tues	" " " " Acts 28: 23-31.	313	Morn	☽ R.	♓ 6	Aldeb. rises 6 36	16	6 59	5 1
10	Wed	The words of Isaiah. Isa. 6: 5-10	314	12 6	5 28	♓ 19	Orion rises 8 18	16	7 0	5 0
11	Thur	Christ in the Scriptures. John 5: 39-47.	315	12 55	6 18	♈ 3	☽ in Apogee	15	7 1	4 59
12	Frid	Hearing without profit. Rom. 10: 13-21.	316	1 45	7 24	♈ 16	♂ Ψ ☾, ♂ ☿ ♂	15	7 2	4 58
13	Sat	Hinderance of unbelief. Heb. 3: 7-19.	317	2 35	8 38	♈ 30	Andromeda so. 8 44	15	7 3	4 57
46.		Paul's Ministry in Rome. Acts 28: 17-31.		22nd Sunday after Trinity. Matt. 18; 22-35; Phil. 1: 3-11.			Day's length, 9 hours, 54 minutes.			
14	Sun	Shut out. Heb. 4: 1-11.	318	3 25	9 48	♉ 14	Spica rises 4 33 ♍	15	7 4	4 56
15	Mon	The Christian armor. Eph. 6: 10-20.	319	4 13	10 42	♉ 28	Rigel rises 7 17	15	7 5	4 55
16	Tues	The warfare. Rom. 7: 12-25.	320	5 0	11 24	♊ 12	♂ ☿ ♅	15	7 6	4 54
17	Wed	Our weapons. 2 Cor. 10: 1-6.	321	5 46	Morn.	♊ 27	17) 7☉ so. 12 11	15	7 7	4 53
18	Thur	"It is written." Matt. 4: 1-11.	322	6 30	12 20	♋ 11	☿ in Aphel. ♂ ☿ ♄	15	7 8	4 52
19	Frid	The enemy vanquished. Rev. 20: 1-10.	323	7 16	1 30	♋ 25	Altair sets 10 33 ♌	14	7 9	4 51
20	Sat	The arm of salvation. Isa. 59: 12-21.	324	8 3	2 40	♌ 9	♂ ♃ ☾, Capella so. 1 10	14	7 10	4 50
47.		The Christian Armor Eph. 6: 10-20.		23rd Sunday after Trinity. Matt. 22: 15-22; Phil. 3; 17-21.			Day's length, 9 hours 40 minutes.			
21	Sun	Our refuge. Psalm 46.	325	8 52	3 52	♌ 23	♂ ♅ ☉, ♂ ♂ ♅, ♂ ♂ ☉	14	7 11	4 49
22	Mon	Salutary warnings. 1 Peter 4: 1-8.	326	9 47	5 8	♍ 6	♂ ♀ ☾, ☉ Enters ♐	14	7 12	4 48
23	Tues	Wise counsel. Prov. 23: 15-23.	327	10 46	6 12	♍ 20	Andromeda so. 8 5	13	7 13	4 47
24	Wed	Blessedness of watching. Luke 12: 31-40	328	11 50	☾ S.	♐ 3	♂ ♅ ☾, ♂ ♂ ☾,	13	7 14	4 46
25	Thur	Punishment of unfaithfulness. Luke 12: 41—48.	329	12 57	5 24	♐ 16	♂ ♄ ☉	13	7 15	4 45
26	Frid	Be ready! Matt. 24: 42-51.	330	2 3	6 20	♐ 29	Achernar so. 9 12 ☋	12	7 15	4 45
27	Sat	Watch and be sober! 1 Thes. 5: 1-11.	331	3 5	7 41	♑ 12	♂ ♂ ♄	12	7 16	4 44
48.		Salutary Warnings. 1 Peter 4: 1-8.		1st Sunday in Advent. Matt. 21: 1-9; Rom. 13: 11-14.			Day's length, 9 hours, 28 minutes.			
28	Sun	Watch and pray! Mark 13: 28-37.	332	4 1	8 53	♑ 24	Markab souths 6 42	12	7 17	4 43
29	Mon	Christ's humility and exaltation. Phil. 2: 1—11.	333	4 53	10 4	♒ 6	Sirius rises 9 17	11	7 17	4 43
30	Tues	Meekness of Christ. Isa. 42: 1-7.	334	5 40	11 18	♒ 18	☽30) Anrietas so. 9 32	11	7 18	4 42

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 1st at 9 39 A. M.	8 59 A. M.	8 19 A. M.
Full Moon	" " 9th " 4 52 A. M.	4 12 A. M.	3 32 A. M.
Last Quarter	" " 17th " 9 04 A. M.	8 24 A. M.	7 44 A. M.
New Moon	" " 24th " 4 22 A. M.	3 42 A. M.	3 02 A. M.
First Quarter	" " 30th "10 16 P. M.	9 36 P. M.	8 56 P. M.

Mars (♂) is in conjunction with the sun on the 21st and cannot be seen.
Saturn (♄) is in conjunction with the sun on the 25th and cannot be seen.

December.

Hail gracious month! Thou comest to us bearing
No blossom, sheaf or gem,
But on thy fair white bosom simply wearing
The Star of Bethlehem.

31 DAYS.

Beneath thy feet the autumn's harvest spaces
Are veiled with drifting snows.
Tis thine instead to make the heart's waste places
Blossom like Sharon's rose.

—*Alice Lena Cole.*

Date.	Days.	Week	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sunfast m.	Sun rise h. m.	Sun sets h. m.
1	Wed		Lowly in heart. Matt. 11: 25-30.	335	6 24	Morn.	♌ 30	Sirius rises 6 9 ♂ ☽	10	7 19	4 41
2	Thur		Lower than the angels. Heb. 2: 9-18.	336	7 7	12 8	♍ 12	Altair sets 9 34	10	7 19	4 41
3	Frid		Example of humility. John 13: 1-15	337	7 49	1 20	♎ 24	7☉ souths 11 2	10	7 20	4 40
4	Sat		First and last. Rev. 1: 1-8.	338	8 32	2 24	♐ 5	Regulus rises 10 34	9	7 20	4 40
49.			**Christ's humility and exaltation. Phil. 2: 1-11.**			2nd Sunday in Advent. Luke 21: 25-36; Rom. 15: 4-13.		**Day's length, 9 hours, 20 minutes.**			
5	Sun		Worthy the Lamb! Rev. 5: 9-14.	339	9 16	3 28	♐ 17	Arietas souths 9 10	9	7 21	4 39
6	Mon		Paul's last words. 2 Tim. 4: 1-18.	340	10 2	4 30	♐ 1	Fomalhaut sets 10 4	9	7 21	4 39
7	Tues		Last words of Moses. Deut. 31: 1-13.	341	11 20	5 42	♐ 13	Orion rises 6 24	8	7 22	4 38
8	Wed		Joshua's exhortation. Joshua 23: 1-11.	342	Morn.	☾ R.	♐ 27	8th) ♂ ♀ ♅	8	7 22	4 38
9	Thur		Holding fast the truth. 1 John 2: 18-25.	343	12 15	5 8	♑ 11	♂ Ψ ☾	7	7 23	4 37
10	Frid		Looking for mercy. Jude 17-25.	344	12 59	6 12	♑ 25	Vega sets 9 50 ♒	7	7 23	4 37
11	Sat		Looking upward. Phil. 3: 13-21.	345	1 11	7 26	♒ 10	7☉ souths 10 24	6	7 23	4 37
50.			**Paul's last words. 2 Tim. 4: 1-18.**			3rd Sunday in Advent. Matt. 11: 2-10; 1 Cor. 4: 1-5.		**Day's length, 9 hours, 14 minutes.**			
12	Sun		The crown of life. James 1: 1-12.	346	2 10	8 40	♒ 25	♂ ♀ ♄, ☌ Ψ ☉	6	7 24	4 36
13	Mon		John's Message. 1 John 1: 5 to 2; 6.	347	2 57	9 30	♓ 9	Markab sets 12 24	5	7 24	4 36
14	Tues		All have sinned. Rom. 3: 19-26.	348	3 43	10 22	♓ 23	Regulus rises 9 49	5	7 24	4 36
15	Wed		Consequences of sin. Isa. 59: 1-9.	349	4 27	11 14	♈ 7	Aldebaran souths 11 7	4	7 25	4 35
16	Thur		Returning unto the Lord. Hosea 14.	350	5 11	Morn.	♈ 22	Spica rises 2 37 ♎	4	7 25	4 35
17	Frid		Life by Christ. Rom. 5: 12-21.	351	5 55	12 53	♉ 6	♃ rises 1 40	3	7 25	4 35
18	Sat		Perfect sacrifice. Heb. 10: 12-23.	352	6 42	2 14	♉ 19	♂ ♃ ☾	3	7 25	4 35
51.			**John's Message about sin and Salvation. 1 John 1: 5 to 2: 6.**			4th Sunday in Advent. John 1: 19-28; Phil. 4: 4-7.		**Day's length, 9 hours, 10 minutes.**			
19	Sun		Able to save. Heb. 7: 19-28.	353	7 32	3 42	♋ 3	Rigel souths 11 21	2	7 25	4 35
20	Mon		God's love. 1 John 4: 9-16.	354	8 27	4 50	♋ 15	☿ Great. Elong. E.	2	7 25	4 35
21	Tues		The prophecy. Isa. 9: 1-7.	355	9 27	6 4	♋ 29	☉ ENTERS ♑ SHORTEST DAY	1	7 26	4 34
22	Wed		Visit of the Magi. Matt. 2: 1-10.	356	10 31	7 3	♌ 12	☽ in Perigee	1	7 25	4 35
23	Thur		Herod foiled. Matt. 2: 11-23.	357	11 38	☾ S.	♌ 25	Capella so. 10 50	☉	7 25	4 35
24	Frid		The Word. John 1: 1-14.	358	12 43	5 18	♌ 8	♂ ☿ ☾	S.	7 25	4 35
25	Sat		Christmas Luke 2: 8-20.	359	1 45	6 4	♌ 20	Orion souths 11 31	0	7 25	4 35
52.			**God's love in the gift of His Son. 1 John 4: 9-16.**			Sunday after Christmas. Luke 2: 33-40; Gal 4: 1-7.		**Day's length, 9 hours, 10 minutes.**			
26	Sun		Simeon's prophecy. Luke 2: 25-35.	360	2 40	7 14	♍ 2	Vega sets 8 54	1	7 25	4 35
27	Mon		John and Jesus. Matt. 3: 1-9.	361	3 51	8 10	♍ 14	☿ in ♎	1	7 25	4 35
28	Tues		" " " Matt. 3: 10-17.	362	4 18	9 7	♍ 26	☿ stationary ♂	2	7 25	4 35
29	Wed		Prepare the way! Isa. 40: 1-8.	363	5 3	10 4	♎ 8	Regulus rises 9 3	3	7 25	4 35
30	Thur		A voice from heaven. Luke 9: 28-36.	364	5 46	11 2	♎ 19	Sirius rises 8 4	3	7 24	4 36
31	Frid		John's witness. John 1: 15-28.	365	6 29	Morn.	♐ 1	☾ ♂ ♀ ♂, □ ♃ ☉	3	7 24	4 36

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 8th at 11 56 P. M.	11 16 P. M.	10 36 P. M.
Last Quarter	" " 16th " 11 24 P. M.	10 44 P. M.	10 04 P. M.
New Moon	" " 23rd " 2 57 P. M.	2 17 P. M.	1 37 P. M.
First Quarter	" " 30th " 2 29 P. M.	1 49 P. M.	1 09 P. M.

Thoughts for the New Year.

Gathered from the Pages of *The Mennonite.*

The Record of the Years. Another year's record of our work has been closed. How much of what is recorded there shall stand the test of that great day when every man's work shall be tried? The year with its anxieties, its labors, its blessings, its discouragements, its failures, its disappointments, its omissions, has passed. We can alter nothing, we can erase none of its inscriptions. There it stands. Some day it will testify for or against us. But there is before us an ungraven tablet. Shall it record work performed more in accord with the Divine Will, a deeper consecration to the service of Him "who died for us that we should not henceforth live unto ourselves" but unto Him who died and gave himself for us? Shall it record the works of a higher, nobler life? Shall it record a truer conception of the magnitude and importance of the work entrusted to us? God grant that it may be so!

Lessons from the Past. How rapidly, one after another, the smaller portions into which one's life is divided pass by! But we live not by hours and days, not by months and years. These measures of time have significance only as they measure our opportunities for living in good and noble thoughts and deeds. In these or in their opposites we are making history. Thus paragraph by paragraph, page by page, chapter by chapter, our history is made. One book after another is closed and sealed. To the history of the past every individual has contributed his part. Our history may not be deemed of sufficient importance by men to be written for coming generations to read; but it is nevertheless recorded in God's eternal book. Moreover that record is faithfully made—it is true in every particular. It is well at times to let the history of the past come up in review before our mind's eye. Though the book is sealed against the possibility of any change or the redeeming of its pages on our part, it is open to the memory and we can gather from it valuable lessons for the future. Its successes should encourage us to new efforts. Where we by faith have appropriated God's precious promises and found Him true, we may erect our Ebenezers and strengthen our faith for future trials and conquests. But what about the failures and shortcomings? Shall we ignore them or pass them lightly by? That would be folly indeed? Much less should we brood over them and allow them to beget discouragement and despair. *We can not* change the record of the past, but God can, and He will for Jesus' sake blot out our transgressions and with the perfect life of Christ cover over our shortcomings. "He will not always chide" us for our imperfections but he bids us to "forget not all his benefits." Thus he would not only redeem our past but purify our minds and strengthen our hearts and hands for nobler and better lives in the future. And thus will they be indeed happy lives.

A Happy Year. What must the New Year be to be a happy one? Reader, answer this question honestly in the light of your past experience and of God's word. Remember, true happiness is not dependent upon outward circumstances so much, but upon your inward relations. The ungodly person can never be truly happy though he may rejoice in the affluence of wealth, in social distinction, in intellectual conquests, or in whatever his devotion to the things of this world may yield him. Any or all of these things can not give true happiness apart from God. But let your heart be right toward God through Christ Jesus and supreme happiness is yours. Have you had Christmas in your heart, has Christ been born in you, or to reverse the figure, have you been born in Christ, then you may possess in the new year the highest joy that man is capable of in this world, the joy proclaimed by the angels on that first Christmas night. Then it will be a Happy New Year indeed.

The Use of Resolutions. The beginning of a new year is often the occasion for making new resolutions and quite as often for renewing old ones which had not stood the test of the year before. It is a good thing to make good resolves if they are made to keep, but every resolution that ends in defeat is worse than useless: it is disastrous in its effect on the individual who made it. As to an army so to the individual person, repeated defeats are demoralizing. If we could see all the wrecks of broken resolutions lying along the wayside of the past year, it would make a pitiable spectacle indeed; but it is still more sad to contemplate the weakening of purpose and the deadening of conscience which are the result of these defeats. On the

other hand victory has a strengthening effect. Every success in living up to a good resolution, in overcoming an evil habit, in carrying out a good purpose, strengthens the will, quickens the conscience, and makes the person readier and abler for the next conflict.

One reason which is a direct cause of many failures in this line is suggested by the fact that this is written at this time. Why make resolutions at the beginning of the year rather than at the beginning of the week or the day? We believe it to be a mistake to make our resolutions cover such a long period of time. Unless renewed at frequent intervals they are in great danger of not keeping. Our Lord and Master teaches us in His model prayer to pray *daily* for our needs of body and soul. Now if we can not pray on New Year's day to answer for a whole year, neither can our New Year's day resolutions answer for the whole year. You can make a start on that day, though that day is no better than any other. If you have neglected on New Year's day to make a good start in any desired direction do not wait for the opening of next year. Start now. Now is always the accepted time. And in making the start, do not look too far ahead. Don't think of three hundred and sixty-five days all at once. God does not want you to bear the burden of so many days in one. Sufficient unto the day is its own burden. See to it that the first day is all right along the line resolved on and let the success of that day strengthen you for new resolves and corresponing living the next. Going on thus from day to day the original resolution will not only be followed but it will be added to and improved as increasing knowledge and strength may dictate. There will be a growth, not of difficulty in keeping your resolution, but of conscious power, or self-respect, of joy in doing right, and of striving after still higher ideals. Many New Year resolutions are followed about the same as we used to follow our copy in the old style writing books. The first line was perhaps a tolerably fair copy; but the farther down the page we got the greater were the deviations until there was but slight resemblance even to our first line. A better style of book has the copy on a sliding strip by which arrangement it is always kept close to the line of writing. So our resolutions should be brought right up to every day of the year, fresh from our daily closet communion with God, and in His strength we will be enabled to go on from grace to grace.

A Noble Example of Well-directed Charity.

An interesting chapter out of the life history of A. M. Cramer, deceased, late the Pastor of the Mennonite congregation at Middleburg, Holland, is the account of an organized public charity of which he was the originator and leading spirit. More than fifty years ago this Mennonite pastor, warmly seconded by his people, worked out a practical solution of one of the most difficult social questions of our day, viz., How to give helpful assistance to the unemployed poor. The description given below is an extract from a report by Pastor B. Cuperus, printed in the *Mennonitische Blætter:*

There was no Social Question yet in the year 1838, at least the term in its present significance was then unknown. Pauperism was spoken of and means were sought to combat this evil. Then there matured in the head of the Pastor of Middleburg a practical idea which with the help of friends and sympathizers he at once put into execution. In his reflection upon the causes of poverty he had discovered that there are two classes of paupers, viz., those who by reason of sickness or old age or by reason of indolence, fickleness, or drunkenness had lost the power to extricate themselves from their miserable condition; and those who would like to earn their living but who could find no work, especially in winter time. The thought to relieve this last class of people and help them in a practical way through the winter; to preserve them from the pernicious habit of depending on gifts and gratuitous support, and thus keep awake in them the feeling of self-respect; to prevent the swelling of the large army of dependents by the addition of these, thus doing a valuable service to the community—this thought it was that moved Cramer to call into existence his institution which he called by the expressive name "Wages for Work." It was an arrangement to prevent pauperism by giving every one an opportunity to earn his bread by honest toil if he was but willing. Thus already at a time when no one else thought of it, Cramer sought to drive off the spectre of forced idleness. The most careful research has not made it certain whether his institution was the first of its kind in Holland, but it certainly was one of the first.

He was careful to avoid the character of a workhouse or poorhouse by having only those

who came willingly. They worked only during the winter from the middle of December to the end of March; "for in these months," he writes in one of his yearly reports, "the condition of labor is the most prostrated and help the most necessary."

What work did he provide? There was a carpenter shop, a nailsmithshop, oakum-picking, and work on the harbor piers. Cramer writes,—It was difficult to find suitable work and such as was not already carried on at this place—we had promised not to come into hurtful competition with any existing occupation—and yet such that our workmen could do. At the outstart we had thought in particular of making wooden (cork) slippers for the unemployed wookworkers. But after three years experiment under the direction of skilled foremen we had to abandon it. For the painters we had thought of work in paste (Papparbeit); but that too did not succeed. By the time the workers had attained some skill in the work, the winter was past and the next season the same experience was renewed, especially with the new hands that came in. Broommaking had to be given up after a two years trial on account of too little profit. So finally after a trial of various occupations during an existence of nineteen years, there remained for the carpenters only the manufacture of all kinds of coarse tools out of native wood, such as wheelbarrows for tier work, shovel and spade handles, etc.; for others the making of copper nails for shipbuilding; for women and children oakum-picking; and for unskilled laborers contracts for work on the harbor piers and on the city dikes. From the second year of the undertaking this work was done under agreement with the city authorities who furnished the drafts for the structures and put the workers under the supervision of the city architect. The carpenter work was done in a large unoccupied building which belonged to the city and was given for this use without rent. On the picking of oakum alone an average of 100 families were employed each winter, and on the other work some fifty men were employed exclusive of those on the piers where the need of workmen varied greatly. The average earnings of a laborer in the carpentershop or of a woman picking oakum was from 25 to 32 cents a day. The prepared articles were sold to private parties, to dealers, later also to the dike authorities, and the oakum especially to the marineservice in Vlissingen.

And where came the money from? The severe winter of 1838—39 had caused so much poverty through lack of employment, that the charity of the Middleburg people was severely taxed to keep a large portion of the inhabitants from want. When Cramer at this time made his plan known it was at once received with such favor that the receipts—including I think a contribution of 1000 guilders from the city treasury—amounted to 4330 guilders (a guilder=about 38 cents). In the year 1848 they amounted to 8000 guilders including now 2000 from the city for work on the piers. Afterwards the contributions gradually grew less. The wages paid out amounted the first year to 3762 guildars and in 1848 the amount thus paid rose to 8283 guilders. The author of the undertaking was equally successful in finding men to assist in directing the work. Several members of his church council took an active part.

Did the organization accomplish any good? A friend of Cramer's who could carefully observe the undertaking made the following statement in a Middleburg paper after Cramer's death: "The association of 'Wages for Work' was founded in Middleburg at the suggestion of Cramer and by the strong support of his church members. We can not here enter into a full description of the blessings the association wrought. Whoever has admired the magnificent harbor-structures of Middleburg which cost the city comparatively little, can testify with gratitude,—'This is the work of the commission "Wages for Work" accomplished during many winters', and the beautiful public promenades we owe likewise largely to the clear foresight and untiring zeal of Mr. Cramer. When in 1847 and 48 after the potato rot the bread famine caused great distress and threatened an insurrection, the institution, 'Wages for Work', contributed materially to the preservation of peace and quiet in Middleburg."

In Dortrecht, Holland, there was a Mennonite (Taufgesinnte) congregation as early as 1551. It was not, however, until 1624 that these worshippers were permitted to build a church for themselves. The congregation was at this time in a prosperous condition and it was here that in 1632 a series of 18 articles of faith were formulated and adopted which are known in our church history as the Dortrecht Confession of Faith. After 1750 the congregation grew weaker and was gradually dissolved. For more than one hundred years there had been no services there until in January 1896 a new start in this direction was made.

Early Settlement of Mennonites in Lancaster County, Pa.

The first authentic account we have of the settlement of Mennonites in Lancaster county, Pa., is, that Hans Meylin, his son Martin, and Hans Herr, John Rudolph Bundley, Martin Kendig, Jacob Miller, Martin Oberholtzer, Hans Funk, Michael Oberholtzer, Wendell Bauman and others, with their families, in 1709 came as far as the Conestoga, and there selected a tract of ten thousand acres to the north of the Pequea Creek. The warrant for this was recorded, and the land surveyed to them October 23, 1710. A very quaint account of them says, The men wore long red caps on their heads. The women had neither bonnets, hats, nor caps, but merely a string passing around the head to keep the hair from the face. The dress both of female and male was domestic, quite plain, made of coarse material, after an old fashion of their own. Soon after their arrival at Philadelphia they took a westerly course, in persuit of a location where they could all live in one vicinity. They selected a rich limestone country, beautifully adorned with sugar maple, hickory, and black and white walnut, on the border of a delightful stream abounding in the finest trout. Here they raised their humble cabins. The water of the Pequea was clear, cold and transparent, and the grapevines clematis intertwining among the lofty branches of the majestic buttonwood formed a pleasant retreat from the noonbeams of a summer sun.

Rupp in his history of the Early Settlers of Pennsylvania (1844), writes of these early Mennonite Settlers: "On the 23d of October the land was surveyed and divided among the Meylin's. Herr, Kendig and others of the company. Having erected temporay shelters, some set about and put up dwellings of more durableness. Martin Kendig erected one of hewed walnut logs on his tract, which withstood the storms and rain, the gnawings of the tooth of time, for more than one hundred and ten years, and might, had it not been removed in 1841, and its place taken by one of more durable materials, have withstood the corroding elements for generations to come. They now began to build houses and add new acquisitions of lands to their first possessions. To depend upon their Indian neighbors for provisions was useless. The Indians depended mainly upon game and fish. Of course, the supplies of provisions were scanty, and what they had they were under the necessity to transport from a distant settlement for some time, till the seed sown in a fertile soil yielded some thirty, others forty fold. Fish and fowl were plenty in the wilds. The season of their arrival was favorable, around them they saw the tall hazel crowned with rich festoons of luscious grapes. After they had been scarcely settled they thought of their old homes, their country, and friends. They sighed for those whom they left, for a season. They remembered them that were in bonds as bound with them, and which suffered adversity; and ere the earth began to yield a return in kindly fruits to their labors, consultations were held and measures devised to send some over to their *Vaterland* to bring the residue of some of their families—also their kindred and brothers in a land of trouble and oppression to their new home—into a land where peace reigned and abundance of the comfort of life could not fail. They had strong faith in the fruitfulness and natural advantages of their choice of lands; they knew these would prove to them and their children a home of plenty. Their anticipations have never failed."

A council was called, at which their pastor, Hans Herr, presided. After a fraternal and free interchange of sentiment, much consultation and serious reflection, lots were cast to decide who should return to Europe for the families left behind and others. The lot fell upon Hans Herr, who had left five sons. This decision was agreeable to his own mind, but not to his friends and his charge. To be seperated from their preacher could be borne with reluctance and heaviness of heart only. They were too ardently attached to him to cheerfully acquiesce in this decision Reluctantly they consented to his departure, and their sorrows were greatly alleviated when Martin Kendig proposed, that if approved, he would take Hans Herr's place. This was heartily consented to by all. Without unnecessary delay, Martin, the devoted friend of the colony, made ready, went to Philadelphia, and there embarked for Europe. After a prosperous voyage of about five or six weeks he reached the home of his friends, where he was received with apostolic greetings ahd salutations of joy. After having spent some time in preliminary arrangements, he and a company of Swiss and some Germans bade a lasting adieu to their old homes, and dissolved the tender ties of friendship with those whom

they left. With these he returned to the new home, where they were cordially embraced by their fathers and friends. With this accession the settlement was considerably augmented and now numbered about thirty families. Though they lived in the midst of the Mingoe or Conestoga, Pequea and Shawanese Indians, they were nevertheless safely seated and had nothing to fear from the Indians. They mingled with them in fishing and hunting, and the Indians were hospitable and respectful to the Whites, and exceedingly civil. The little colony improved their lands, planted orchards, erected dwellings, and a meeting and schoolhouse, in which religious instruction was given on the Sabbath, and during the week reading and writing was taught. Other and more numerous groups of colonies followed these pioneers in 1711, 1717, and a large settlement was made in the more northern part of Lancaster county and within the limits of Lebanon county in 1727.

These early settlers of Lancaster county, like nearly all the Mennonite settlers of Pennsylvania at that time, mostly came from the Palatinate, whither they had been driven by persecutions from the Cantons of Switzerland some time before. Those settling higher up the Conestoga in 1717 however came direct from Switzerland, as the consequence of a new outbreak of persecution there. After having been imprisoned for some time in the prisons of Bern, where the inhuman treatment to which they were subjected caused many to pine away and die, the council of Bern finally decided to send those remaining alive, "well watched and guarded," in an English ship to Pennsylvania. On the 18th of March, 1710, the exiles departed from Bern; on the 28th they reached Manheim, and on the 6th of April, Nimeguen; and when they touched Netherland soil, their sufferings came to an end at last. They were free and their useless guards could return to Switzerland. After remaining in the Netherlands for seven years, being partly supported during this time by the brethren there, there number being continually increased, they at a meeting of the Elders held at Manheim, in February, 1717, decided to call upon the Netherlands for help in carrying out the great plan of removing to Pennsylvania, which they had long contemplated, and which was then coming to maturity.

In 1726 another movement began, and emigration started afresh and with renewed force from the Palatinate. On the 12th of April, 1727, one hundred and fifty persons were ready to depart for Pennsylvania. Other colonies followed, and throughout the whole of the eighteenth century Mennonites came to America settling in Lancaster as well as in different other counties of Pennsylvania. Selected from E. K. MARTIN'S, "*The Mennonites.*"

Our Indian Mission.

Although the year 1896 has not been fraught with any new developments in our mission among the Indians, yet the work has been continually going on and not without marked effects upon those for whose benefit the work has been instituted and thus far continued. A marked change is observable as regards the willingness, on the part of the Indians, to have the work carried on among them. They manifest in general a greater willingness, and in many cases an earnest desire, to have their children attend our mission schools at Darlington and at Cantonment, both of which have been well filled with pupils throughout the year. Those attending them are, as a whole, diligent in pursuing their studies and are making encouraging progress in acquiring useful knowledge; among the rest a knowledge of the English language. One of our teachers reports, that children who a year ago could not speak any English, are now conversing almost exclusively in that language. Some of the principal men among the Indians, among them one of their most prominent chiefs, express an earnest desire that our mission schools should be continued, even then if the government should erect additional schools for them, whereby our schools would seem to become superfluous. They, although they are heathen as yet, not having fully embraced the Christian religion, seem to realize the fact, that a school in which their children, besides the secular knowledge taught them, also receive religious instruction, is preferable to one in which this latter element is wanting. There is a decided change for the better in this respect from former years. There was a time, but a few years ago, when the Indians in general seemed to be quite unfriendly toward our schools. It then required much coaxing, and in many cases a great measure of compulsion, to persuade them to send their children to school. This has become altogether different now. The children

come, and their parents bring them voluntarily, without being compelled to do so. They have, in part at least, come to see the benefit of an education for their children. There are still those who are not kindly disposed toward our schools, but they are becoming more and more the minority of the tribes.

What can be said of the disposition of the Indians as regards the schoolwork applies with equal force to their disposition towards Gospel work among them. They are much more ready to hear and listen to the Word of God than they formerly were. And although the Word has as yet not manifested its saving power upon many of them, yet it has not been altogether ineffectual with them. It is like a leaven gradvally working within the "lump," and we have the encouraging assurance, that it will ultimately leaven the whole lump. Many of the Indians apparently would like to be Christians. Many of them seem to be convinced that the Christian religion is superior to theirs. Yea, many seem to believe, that they can die happy and be saved only as Christians, but it holds so hard for them to absolutely relinguish their heathen customs and associations and openly confess Christ and live and practice what Christianity teaches them.

Of our missionaries in Oklahoma, the brethren Petter and Horsch are working mainly among the Cheyennes, whose language they have in part acquired, so as to be able to speak to them in their vernacular. Brother Petter has translated a number of Scripture passages for them, which have been printed, and during the past winter he held evening schools where some of the Indians learned to read these translations. During the past year he has added a number of hymns, translated from the English, which have also just been printed and which he and brother Horsch are now using in their religious meetings with the Indians. Besides these brother Petter has now nearly completed the translation of the Gospel of Luke, which when finished will undoubtedly be printed to be read by the Indians. The brethren J. S. Krehbiel, J. J. Kliewer and A. S. Voth are working principally among the Arapahoes. They also have acquired some knowledge of the language of the Indians with whom they are engaged, preaching the Word to them partly in their vernacular and partly by means of interpreters. All of our missionaries visit the Indians in their camps, conversing with them individually "about the one thing needful," and at stated times they hold meetings of public worship with them, both in their camps and in the different chapels erected for this purpose. The attendance at these public meetings is different. Sometimes quite a number are present, while at other times but few appear. Thus the seed is sown, to which God will give the increase in his own appointed time.

During the year some changes of workers have taken place. H. L. Weiss, for a number of years the efficient superintendent of Cantonment resigned his position and left Cantonment December 2, 1895. Brother J. S. Krehbiel, the general superintendent of Missions in Oklahoma, was accordingly instructed to take charge of Cantonment temporarily, until another superintendent was found. Later, in January 1896, brother J. A. Funk was sent to Cantonment as acting superintendent of the station. E. A. Haury has charge of the school at Darlington, and G. A. Linscheid of the more advanced school at Cantonment. In place of Harvey Whiteshield, who for several years taught the lower grade school at Cantonment, the Mission Board has called sister Kinsinger of Trenton, Ohio, who has taken charge of the school with the beginning of the present school year.

Our Mission in charge of brother H. R. Voth, at Oraibe, Arizona, is in its infancy yet, and consequently but little can be said of its progress. The field is apparently a hard one, which requires much patient cultivation and a copious rain of the Spirit before much fruit can be expected. As the dry, hot sand of the country where it is situated will only yield a harvest after careful tillage and constant irrigation, so the hard hearts of the Indians will only be made fruitful after much self-denying labor and the continual workings of the Spirit from above. Mission work is preeminently a work of faith. Here the truth is exemplified "the one soweth and the other reapeth." Our calling is faithfully to sow the seed. It is God who must give the increase. Whether we shall be the reapers, or whether others shall gather in the harvest, is immaterial to us. The harvest surely will come, if we perform our part faithfully.

A. B. S.

September, 1896.

I am a missionary, heart and soul. God had only one Son and He was a missionary.—*David Livingstone.*

JACOB E. KREHBIEL.

Born in Weierhof, Palatinate, Germany, June 11, 1829.
Died in Summerfield, Ill., Jan. 29, 1896, aged 66 y., 7 m., 18 d.
Minister of the Gospel in the Summerfield congregation 28 yrs.

The Mennonite Orphan and Children Aid Society of Halstead, Kansas.

This society was organized and incorporated under the laws of Kansas in the year 1893 as a charitable institution.

The object of the organization is, as embodied in its constitution, "to care for and maintain orphan and other needy children, and to teach them to lead a useful life in a Christian manner, either by keeping them at the Orphans' Home or placing them with Christian families, retaining, however, entire control and supervision over such children." It seeks to protect the friendless, the helpless, and the homeless children, who are made so by no fault of their own; it undertakes to shield childhood innocence from temptation and crime when death and friendless poverty have robbed it of natural protection. How many thousands of these homeless little ones are annually cast out into the cold and selfish world without parent, home or friend and are lost, body and soul, yea, are educated into criminals of every description! Many of these thousands can be saved for a useful life and for Christ's Kingdom if we, as Christians, only have compassion and sympathy as Christ had when He walked among men. To place these homeless little ones in the common poor house or in any institution with those who have come to want through idleness and crime is to surround them with influences that must imperil their moral and religious worth, and to put them in the way of becoming criminals. The Mennonite Orphan and Children Aid Society is endeavoring to assist in the Christian work, to put out a hand to help and to guide these helpless children by throwing around them the protecting arms of Christian influences and of Christian homes.

The Orphans' Home which is shown in the picture is located at the beautiful homestead of Rev. Christian Krehbiel, one mile east of Halstead, Kansas, having been temporarily connected with the Indian Training School. The Indian School now has been discontinued and the accommodations for orphans and homeless children have thus been enlarged.

Soon after the organization of the society Rev. Christian Krehbiel, its president, made a visit to Chicago and there made arrangements with the Children's Aid Society of that city to receive through it such orphans and homeless children as could be cared and provided for. One little girl was brought from Chicago then and placed in the Home, and others soon followed. Three little orphans had already been kept at the Indian Training School for some time previous to the organization of the society. The number of children gradually increased and at the end of the first year there were twenty of them in its care, either at the Home or in Christian families.

At its second annual meeting the *Leisy Orphan Aid Society* of Halstead, Kansas, united with this society, agreeing to pay into its treasury so much of its annual income as it may determine upon, which donation is to be used according to the terms of the Leisy legacy. These annual donations together with the benevolence and generosity of Christian friends made it possible for the society in the three years of its existence to receive 48 orphans and homeless children into its care and to provide Christian homes for them.

The larger number of these 48 children came from Chicago; others came from the surrounding counties in Kansas, and three of these were taken out of the poor house in McPherson county; others came from Kansas City, Mo., and five from Oklahoma, who are partly of Indian parentage.

In Christian homes have been placed in Kansas 18, in Oklahoma 6, and in Nebraska 2 children. At the Orphans' Home are 16 children. Three have died and three have passed out from the control of the society. The youngest of these little ones was 6 weeks old when it was given into the fostering care of the society, and

has now been adopted by a Christian family in Oklahoma.

The children at the Home attend the city school in winter and in summer they get the benefit of the German parochial school of the Mennonite church at Halstead.

Those that are further advanced in years receive instruction in manual labor, the boys on the farm and the girls in housekeeping, sewing and cooking.

The means of support of this work is expected to come through the channels of gifts from Christian friends to whose sympathies these homeless and helpless little ones appeal. In them Christ speaks to us, saying, "In as much as ye have done it unto one of the least of these, ye have done it unto me." Matt. 25: 40. H.

A Prospective Orphanage at Bluffton, O.

Among the people of the Middle District the subject of the establishing of an Orphans' Home has been actively considered. The project was first moved by the brethren of the congregation at Bluffton and Pandora, Ohio. At a meeting of the ministers and deacons of this congregation, the question was made the subject of earnest prayer and consideration. Those present were of one mind, viz., that such a work carried on in the right spirit would be assured of God's blessing and furthermore that the Lord would not fail to awaken willing hearts and hands to sustain the work if undertaken in His name

At the next meeting of the Middle District Conference the project was laid before that body with the result that a committee was appointed to counsel together in the matter with the Bluffton congregation. The committee met in Bluffton in November, 1895. The interest of the people there was evidenced by the subscription of over $3000 towards the establishing of the Home in their midst. On account of the financial stringency of the times the matter has not been urged at the conferences this year (1896), but it will no doubt be taken up and pushed to a successful issue in the near future.

The "Brueder-Gemeinde," a body of Mennonites in Kansas and other western states have established a Home for Homeless and Friendless Children at Hillsboro, Kansas. Here they erected a fine building for the purpose, which was opened and dedicated with appropriate services on October 17th and 18th, 1896.

The Mennonite Shipbuilder.

At the time of the truce between the Spaniards and the Dutch, in 1609, there lived at Hoorn, in North Holland, a Mennonist, Peter Jansen, who took the notion that he would build a ship of the same proportions as Noah's ark, only smaller, that is, 120 feet long, 20 feet broad and 12 feet high. While it was building every one laughed at him; but, Dutchman-like, he kept sturdily on, and found in the end that it justified his expectations, for, when launched, it proved to be able to bear a third more freight than other ships of the same measurement, required no more hands to manage it than they, and sailed much faster. The result was that the Dutch built many others like it calling them Noah's arks, and they only ceased to be used after the close of the truce in 1621, because they could not carry cannon, and thus were not safe against privateers.—J. D. MICHAELIS.

An Old Clock.

In the house of Mrs. Thomas Givens, in Rittenhousetown, is an old-fashioned tall clock, which has struck the hours for more than three centuries since it was first wound up by the manufacturer in Holland. It has but one hand; this, however, works around the silver dialplate, and indicates the exact time.

The clock was the property of the late Jacob C. Rittenhouse, son of John Rittenhouse. It then became the property of Mrs. Spencer, daughter of Jacob C. Rittenhouse, and is now in possession of Mrs. Thomas Givens, daughter of Mrs. Spencer, and a member of the Mennonite church at Germantown. The clock was evidently brought over from Holland by Willem Rittenhouse, the first papermaker in America, also the first Mennonite minister and first Bishop of the Mennonite Church in Germantown, and the first in America.—*From Cassel's History of the Mennonites.*

An old writer in the Romish Church said, among all sects none were so injurious to the Romish Church as the Waldenses or Taufgesinnten, because they existed at so early a time, even the time of Sylvester or the time of the Apostles. Jacob Mehrning also writes about the above-named sect thus: This is by no means a new sect that took its start with Peter Waldus; Papist writers themselves acknowledge that they existed at the time of Pope Sylvester—yea, even at the time of the Apostles.—*Cassel's History.*

The Mennonite Home of the Eastern District Conference.

The institution bearing this name is one that will date its origin from the year of grace 1896. Almost with the birth of the year started the movement for the acquisition of the property with a view to the establishing of such a Home. The thought of doing something in the direction of providing a good Christian home for the aged, indigent, and homeless members of our church, especially also for worn-out laborers in the service of the Ministry, had for some time occupied the minds of individual persons and had several times claimed the attention and consideration of conference. Several committees had been appointed at different times to devise plans for united efforts in this work of love, and at the Fall conference of 1895 Rev. N. B. Grubb was further requested to prepare a paper on the subject, to be presented at the May conference in 1896.

Shortly after this the large brick building (See illustration) at Frederick, Montg., Co., Pa., which had been erected years ago and used for a boarding school, was offered for sale. The thought that here was an opportunity by which Providence would bring us to find His answer to our earnest prayers came with irresistible force, and when the matter was laid by Bro. Grubb before a number of brethren of his charge, the response was unanimous and hearty in favor of securing the property. Accordingly on February 11th, 1896, the purchase was made, and a call was issued for a special meeting of the district conference in order to lay the matter before that body.

Conference met on February 18, in the First Mennonite church of Philadelphia. The need of more united and definite work to care for the poor and needy was again considered and the proposed plan of meeting this need was thoroughly discussed from various standpoints. It was then decided to elect a committee of five persons to canvass the field for raising the necessary money to buy the property and put the same in good repair, the result of the canvass together with a plan how the Home might be successfully conducted to be reported at a special meeting of conference to be held at Bertolet's church on March 24th. The vote constituted the committee as follows: N. B. Grubb, A. S. Shelly, C. H. Moyer, W. S. Gottshall, and M. C. Gottshall.

At the meeting on March 24th the committee could report contributions and subscriptions, and such a degree of interest generally that conference felt warranted to "accept the building as the property of conference to be arranged and used for the purpose of providing a home for aged and indigent persons." In taking this step it was, however, explicitly expressed as not the intention of conference in any way to interfere with or restrict the individual congregations in caring for the poor in their midst in such manner as they think best.

At the regular meeting of conference in May a body of Rules or By-laws for the management of the Home was adopted. The full name of the institution as then adopted is given at the head of this article. The object is stated to be "to provide the comforts and blessings of a home for persons in need of such care, members of the Mennonite church and others, to be admitted upon certain conditions as specified in the by-laws."

The management of the Home is intrusted to a Board of Managers composed of nine persons elected by conference, the majority to be lay members of the church. The members of the board as then elected are as follows: Benjamin Bertolet, of Philadelphia; William G. Moyer, Chalfont; John L. Bauer, Bally; A. S. Shelly, Bally; W. S. Gottshall, Schwenksville; J. R. Allebach, Greenlane; Ambrose Stauffer, New Berlinville; A. B. Shelly, Milford Square, and A. M. Fretz, Souderton. The first three are elected for three years, the next three for two years, and the last three for one year. The board afterwards organized itself with Benj. Bertolet,

President; A. S. Shelly, Recording and Corresponding Secretary, and W. S. Gottshall, Financial Secretary.

The treasurer for the Home, who can not be a member of the board, is chosen by conference. S. H. Longaker, of Schwenksville, was chosen for a term of three years.

In the admission of persons into the care of the Home, preference is given to members of the congregations of this conference in so far that these are admitted without any money conditions further than that they bring with them for the use and benefit of the Home whatever little property they may yet possess. They must, however, come recommended by the pastor and deacon of the congregation of which he or she is a member. For the support and care of these, conference depends upon the charitable contributions from individuals, societies and congregations, as the "love of Christ constraineth us" to give of the means wherewith He has blessed us to this truly Christ-like work of love.

The admission of persons not members of any of our congregations is conditioned on the payment of a certain sum of money, either by them or by some one for them, and according to their age at the time of admission. When once admitted they are a part of the Home family, with duties and privileges alike for all. It is the aim to make it a good Christian Home where the spiritual as well as the physical interests of the inmates are duly regarded and cared for.

About the middle of June several rooms of the house were fitted up and the household was started with two old men and a matron. During the summer the most needed repairs and improvements at the house and surroundings were made and on September 1st the Home was formally opened by public services which were attended by a large gathering of people. Several other applications have been received but at the time of this writing none of these have been finally acted on. It is expected however that before the close of the year there will be several additions to the family, and the Board hopes also soon to be able to supercede the present temporary arrangement by the appointment of a permanent steward and matron.

The cost of the Home up to October 1, 1896, was as follows: Original purchase price, $1150; Incidental expenses $37; Repairs $419.17; Furnishing and running expenses $185.35; Total $1801.54. The contributions collected by the above-named committee and received since from various sources more than cover these expenses, leaving a little working balance in the treasury and some promises yet in hand. The donations in the form of material for the kitchen and the household in general have also been quite encouraging, showing the hearty interest taken in this cause. Thus the ladies and societies of several congregations and individuals on their own private account have furnished several bedrooms and carpeted portions of the building. All contributions are gratefully received and duly acknowledged by the financial secretary in the church papers. May the Home and all its interests continue to be sustained by the prayers and the gifts of God's people. "Inasmuch as ye have done it unto the least of mine," says Christ, ye have done it unto me.

Summary of Sunday School Convention Work for 1896.

Eastern District Convention. The twenty-third annual Sunday-school convention of the Eastern District Conference was held in the East Swamp church, August 18—19th. The different sessions were well attended, and a deep spiritual interest was manifested. The following timely and practical topics were ably treated: 1. "Methods of inducing scholars to a more faithful use of the Bible. 2. "The Pastor's relation to the Sunday-school. 3. An open parliament on: "Benefits derived from the Sunday-school." 4. "Sunday-school picnics—object, nature and benefits derived therefrom." 5. "Should church tenets occupy a place in the Sunday-school." 6. "The cultivation of sociality in the Sunday-school." 7. "The work and qualifications of an infant class teacher." 8. A "chalk talk" on the "use of the black-board." The next convention is to be held in Schwenksville, August, 1897. Officers: W. S. Gottshall, President; Annie J. Allebach, Secretary; J. S. Moyer, Treasurer.

W. S. GOTTSHALL,
A. M. FRETZ,
I. K. FREED,
} *Program Com.*

Convention in Iowa. The German Sunday-school Union of Lee county, Iowa, with which the schools of our church in that vicinity are connected, held a very interesting convention at Donnellson, on May 25. Pastor Chris. Schowalter and his son E. H., were among the speakers. The latter is secretary of the Union.

Convention on the Pacific Coast. Our brethren of the far west held their first Sunday-school Convention in connection with their first church conference during the Pentecostal week in the church at Salem, Oregon. The schools represented, reported statistically as follows: 1. Sunday-school at Irving, Oregon, 7 classes, 96 pupils. 2. Sunday-school at Colfax, Washington, 6 classes, 60 pupils. 3. Polk Station Sunday-school, 5 classes, 42 pupils. 4. Sunday-school at Enger, near Salem, Oregon, 8 classes, 70 pupils.

Convention of Kansas. The annual convention of the Kansas Mennonites was held at Hillsboro, Kansas, on June 5th. The program, though rather long for a two session meeting, was a very interesting and practical one, and the topics were well treated. The next convention will be held in Gnadenberg, in the spring of 1897. Officers: D. Gœrz, President; P. Y. Krause, Secretary; P. Balzer, Treasurer; W. J. Ewert, H. D. Penner, Peter Gœrz, Program Committee.

Convention of the Middle District. The annual Sunday-school Convention of the Middle District was held in the Emanuel Mennonite church, near Noble, Iowa, October 14 and 15. The following topics were discussed by papers and addresses and much interest was manifested in the same.

1. "Is the use of the *International Sunday School Lessons* favorable or unfavorable to our special doctrines?

   a) How far unfavorable?
   b) How far favorable?

2. "What position should a Sunday-school teacher take against secret societies?"

3. "What qualifications are to be considered in the selection of an Infant class teacher?"

4. "What part has the Sunday-school in winning souls for Christ, and what part in establishing believers in the truth?"

5. "How may children that attend no Sunday-school be won for the same?"

6. "What are the various duties of the Sunday-school Superintendent?"

7. "What can young people do to make the Sunday-school a success.

8. "What is to be done with a rebellious Sunday-school scholar, who resists the authority of his teacher, and will not come to order?"

9. "The Pastor's duties in the Sunday-school."

The annual convention for 1897 is to be held at Trenton, Ohio.

Officers: N. C. Hirschy, President; I. A. Sommer, Vice President; S. J. Baer, Secretary; H. P. Krehbiel, Asst. Secretary. Program Committee: J. C. Mehl, John Swartzendruber, and Louis Augsperger.

General Convention. The second general Sunday-school convention was held in connection with the General Conference, on Saturday, October 24th, in the Alexanderwohl church, Kansas. Quite a lengthy program had been arranged, with many topics of general interest to Sunday-school workers. Among the subjects presented were,—Normal classes, Sunday-school singing, Primary classwork, Programs for festivals, Qualifications of a Sunday-school teacher, Relation between Sunday-school and children's service, Sunday-school libraries, etc. At the close of the convention it was decided to dissolve the organization as such and suggest to Conference that in the future the subjects of Sunday-school and Young People's work be given a place on its program, at least one day to be devoted to these phases of the work at each tri-ennial meeting. This suggestion was accepted and unanimonsly adopted by conference.

Brief Summary of Young People's Convention Work for 1896.

The work among our young people has made rapid strides forward in the past few years. For many years the public religious work of our young people was almost exclusively confined to the work in the Sunday-school, but lately the young people in many of our churches have been organized into societies for work in the church and under its supervising care. Some of these have seen it well to adopt the principles of and unite with the world-wide Christian Endeavor movement, while others have simply congregational organizations. Whatever name these societies bear, we must say the good results are evident wherever they exist. In this work as well as in that of the Sunday-school, conventions are a great aid in promoting the work and inspiring the workers. We note the following conventions during the past year:

1. The societies within the limits of the Eastern District Conference, in which many of our young people are interested, held their first convention on Monday, May 25th, in Quakertown, Pa. Ten societies, of which three have junior organizations, were represented as follows: Philadelphia, senior and junior; West Swamp; Deep Run; Souderton; Green Lane Union, senior and junior; Centre Valley Union; Bechtelsville Union; Hereford, senior and junior; Upper Milford; and Schwenksville Union. Two sessions were held which were attended by a large gathering of persons interested in the work. The topics on the program were: "The proper nature of young people's societies." "The proper mutual relation of young people's societies and the church." "Benefits derived by the individual members from the work of young people's societies," and an Open Parliament on "*Young People's Denominational and Interdenominational Unions.* These were well presented and participated in with much interest. The following committee was named to arrange for a second convention, the choice of time and place being left to them: J. B. Bechtel, A. M. Fretz, Annie J. Allebach.

2. The young people's associations of our Kansas brethren held a convention at Halstead, Kansas, in May. The attendance was very large and the different parts of the program well sustained. Various subjects concerning different lines of work in the societies were discussed and a part of the time was devoted to the consideration of mission work.

Mennonites at International C. E. Convention. The 15th International Christian Endeavor Convention was held in Washington, D. C., July 8—13. Quite a delegation representing young people's societies in Pennsylvania and Ohio attended the convention, and participated in the two denominational rallies provided for in the program. These rallies were edifying and helped much to foster the spirit of brotherly love.

Educational Work.

Bethel College.—This institution, located at Newton Kansas, is steadily growing in the number of students and the courses of instruction are being extended. Its courses are Preparatory, Academic, and Collegiate. Besides, there is a thorough course in vocal and instrumental music, and throughout the different courses there is a liberal admixture of Bible study, and branches calculated especially to prepare the students for practical work in the church.

The 4th school-year began in September. At the time of this writing the number of students in attendance is between 80 and 90, and the prospect for 1897 is for a decided increase.

The school village now comprises six building. These are, besides the main college building, The Boarding Hall, The Students' Home, The Western Home, The Ladies' Cottage, and The Swiss Cottage. Close by is also the residence of the Business Manager, Rev. D. Gœrz. Altogether the group of buildings, clustering around the imposing main building, make a very attractive appearance, and the occupants of the different buildings form one large happy family.

Gretna Normal School.—The work of education among the Mennonites in Manitoba is centred in this institution. The school continues to prosper. Though, as yet, small in numbers and its arrangements, it is preparing teachers for the district schools which by reason of the faithful work of these teachers are steadily gaining in favor with the people there. The school is taught by Rev. H. H. Ewert who at the same time holds the position of Inspector of Schools under the provincial government. He has at the time of this writing 19 young people in his training. He has also succeeded in drawing a number of trained teachers from the State into his district. Altogether the progress of the work is encouraging.

It seems to be the general desire of the people in and around Wadsworth, Ohio, that the Mennonites should take up the work in that school again. The matter may be said to be under consideration. However a report of any action in this direction taken by the young men and the churches of the middle district must be deferred at least a year longer.

The young people of our eastern churches are finding excellent higher educational advantages in Perkiomen Seminary, at Pennsburg, Pa., an institution established by the Society of Schwenkfelders. Overtures have been made by this society to our Eastern Conference looking to working together of these bodies in the work of education in this institution. The Seminary has an efficient corps of instructors under the head of Rev. O. S. Kriebel, A. M, Principal. The courses are College Preparatory, Normal, Business, and Music and Art.

New Alexanderwohl Church, Kansas.

The accompanying illustration gives a good view of the church building in which the 14th General Conference was held. The building is a frame structure with a comfortable seating capacity in its main auditorium of about 1500. On one of the evenings, when the Ladies' Missionary Societies had their meeting, it was estimated that nearly 2000 people were in the building. The congregation has over 700 members and the church is not too large for them with their families and friends on special occasions. The congregation has a number of Sunday-schools in different parts of the settlement, but for preaching services they meet together in this central building.

How the congregation came to its name is related thus: Many years ago as a Mennonite flock under the leadership of their elder, Peter Wedel, were on their way from Prussia to Russia, and were passing through Poland, they met there, accidentally it would seem, the Czar Alexander I, who asked the elder where they were going. When he was answered that the congregation intended to seek shelter in his dominion, he said,—"Ich wuensche der Gemeinde wohl" (I wish the congregation well), whereupon the people decided that thenceforth their congregation should bear the name Alexander-Wohl. Later, after many years of residence in Russia. when they felt impelled to leave their home in the land of the Czar, they were dismissed in peace by Alexander II through his General Todtleben, and with a further benediction (Wohl-Wunsch); wherefore they carried with them to America the name Alexanderwohl with the added term "Neu" for the sake of distinction.

Watch ye, stand fast in the faith, quit you like men, be strong.—*St. Paul.*

The General Conference.

The 14th meeting of the General Conference of Mennonites of North America was held on October 19th to 27th, 1896, in the church of the Alexanderwohl congregation about fifteen miles north of Newton, Kansas. At this meeting the following congregations were represented, of which twelve were admitted into the Conference at this meeting. For convenience of reference they are placed in alphabetical order. The purely congregational names are placed in *italics*.

1. Beatrice, Neb.
2. *Bergthal*, Shelly, Okl.
3. Berne. Ind.
4. *Bertolet's*, Frederick, Pa.
5. *Bethesda*, Henderson, Neb.
6. *Bethel*, Tipton, Mo.
7. *Bethel*, Mt. Lake, Minn.
8. Bluffton, Ohio.
9. Bowmansville, Pa.
10. Boyertown, Pa.
11. *Bruderthal*, Hillsboro, Kan.
12. Canton, Kan.
13. Canton, Ohio.
14. Clarence Centre, New York.
15. Colfax. Wash.
16. *Deep Run*, Bedminsterville, Pa.
17. *East Swamp*, Quakertown, Pa.
18. *Eden*, Schwenksville, Pa.
19. *Emanuels*, Noble, Iowa.
20. *Emmaus*, Whitewater, Kansas.
21. *First Mennonite*, Christian Kansas.
22. *First Mennonite*, Newton, Kansas.
23. *First Mennonite*, Philadelphia, Pa.
24. *First Johannisthal*, Hillsboro, Kansas.
25. *Flatland*, Quakertown, Pa.
26. *Garden Township*, Moundridge, Kansas.
27. Germantown, Pa.
28. *Gnadenberg*, Elbing, Kansas.
29. Halstead, Kansas.
30. *Hereford*, Bally, Pa.
31. Hillsboro, Kansas.
32. *Hoffnungsau*, Moundridge, Kansas.
33. *Hoffnungsfeld-Eden*, Moundridge, Kansas.
34. Loretto, S. Dakota.
35. Mennoville, Oklahoma.
36. *Neu Alexanderwohl*, Newton, Kansas.
37. Niagara Falls, N. Y.
38. Pawnee Rock, Kansas.
39. Pottstown, Pa.
40. Pretty Prairie, Kansas.
41. Pulaski, Iowa.
42. Ransom, Kansas.
43. *Salem*, Kidron Ohio.
44. " Ourtown, S. D.
45. " Butterfield, Minn.
46. Salem, Oregon.
47. *Saucon*, Centre Valley, Pa.
48. *Second Johannisthal*, Hillsboro, Kansas.
49. *Sichar*, Shelly, Okl.
50. *Springfield*, Pleasant Valley, Pa.
51. Summerfield, Illinois.
52. Trenton, Ohio.
53. *Upper Milford*, Zionsville, Pa.
54. Wadsworth, Ohio.
55. West Point, Iowa.

56. *West Swamp*, Milford Square, Pa.
57. *West Zion*, Moundridge, Kansas.
58. Whitewater, Kansas.
59. *Zion*, Donnellson, Iowa.
60. *Zion*, Elbing, Kansas.
61. *Zion*, Souderton, Pa.
62. *Zion*, Freeman, South Dakota.

The statistics of these congregations show a total membership of about 9000, making an average of about 145 members to each congregation. They were represented at this conference by 136 delegates with a total of 306 votes on the basis of one vote for every 30 members or fraction thereof.

Financial reports from 43 congregations show total annual contributions for congregational and missionary purposes amounting to $25,678, an average for those congregations of nearly $3.50 per member. For missionary purpose alone the average is $1.10 per member.

Origin and Purpose.

In the introduction to the constitution and by-laws adopted at the meeting in October, the "reason to be" of the conference is thus stated:

The General Conference owes its origin and its growth to a deeply felt need of a closer union of the individual congregations with the object of promoting the "unity of the Spirit in the bond of peace," of a firmer establishing in the common faith, and of rendering mutual assistance in good works. In its meetings the Conference offers opportunity to consult and come to a mutual understanding in questions concerning our mission work and the welfare of our church. The conference recognizes its work to be to assist in the building up of God's Kingdom,—at home in such branches of the work as itinerant preaching, Evangelization, Founding of new churches where needed, Publication, Deaconess-work, Care of Orphans, Establishing of Schools, Care for the Poor, etc.; and abroad by the sending out of missionaries and establishing mission stations and schools among the heathen in this and other lands.

Our Common Confession.

That part of the constitution relating to the regulations which form the basis of church unity in the conference, the common ground on which we stand is thus expressed:

The General Conference of Mennonites of North America recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the word of God, and as the only and infallible rule of faith and life; for other foundation can no man lay than that is laid which is Jesus Christ (1 Cor. 11: 3). In matters of faith it is therefore required of the congregations which unite with the conference that standing on this confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of all oaths, the Christ-taught doctrine of peace and non-resistance, and the practice of a scriptural church discipline.

Secret Societies.—Conference takes the ground that all secret societies without exception are, in their nature and their tendency, in direct opposition to the letter and spirit of the Word of God. The apostolic admonition is,—"Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" 2 Cor. 6: 14–15. Christians, as members of the body of Christ, can impossibly maintain such fellowship with those who deny Christ and God, as the lodge requires of them in that they shall regard and treat one another as brothers, however widely their heart-attitude towards God and man would otherwise separate them. *Therefore* no congregation which tolerates among its members those belonging to secret societies shall be admitted into conference. Moreover, conference asks of all congregations belonging to it that they shall energetically testify against the lodge evil and that such congregations, if there are any, in which lodgemembers may already be found shall strive by all evangelical means to purge themselves of this element.

Temperance.—Conference also recognizes the Bible teaching that a drunkard can not inherit the Kingdom of God, Gal. 5: 21. A congregation that tolerates among its members the drink evil, can not be regarded as Christian and can therefore not be a congregation in the conference. Recognizing in the so-called saloons and all kinks of drinkhouses one of the greatest and most common evils in human society, these should in no wise be countenanced by our congregations and members of our conference.

Organization.

The organization of conference according to its constitution embraces a board of nine trustees who represent and are empowered to act for the conference in all legal business transactions,

and who are entrusted with the administration of all property belonging to conference or coming into its possession through bequests, etc. The names of the members of the Board of Trustees as now constituted are given here with the year of the expiration of each person's term opposite the respective names:

Wm. G. Moyer, Chalfont, Pa.	1899.
J. J. Krehbiel, Newton, Kan.	1899.
J. B. Bær, Bluffton, Ohio.	1899.
A. B. Shelly, Milford Square, Pa.	1902.
Chr. Krehbiel, Halstead, Kan.	1902.
Chr. Schowalter, Primrose, Ia.	1902.
J. S. Hirschler, Hillsboro, Kan.	1905.
D. Gœrz, Newton, Kan.	1905.
S. F. Sprunger, Berne, Ind.	1905.

The election of officers of the Conference for the term of three years resulted as follows:

PRESIDENT, A. S. Shelly, Bally, Pa.
VICE PRES., J. S. Hirschler, Hillsboro, Kan.
SECRETARY, C. H. A. Van der Smissen, Summerfield, Ill.

The constitution provides that the President and Secretary shall not be members of any of the boards or committees. The terms of the members of the different boards are so arranged that only one-third of the number are to be elected at each tri-ennial meeting. The years when the terms will expire are given below with the names.

Board of Home Missions.

J. J. Balzer, Mt. Lake, Minn.,	1905, Pres.
John Penner, Beatrice, Nebr.,	1899, Sec.
W. S. Gottshall, Schwenksville, Pa.,	1902, Treas.
J. S. Moyer, Centre Valley, Pa.,	1905.
N. C. Hirschey, Oberlin, Ohio,	1902.
David Gœrz, Newton, Kans.,	1899.

Board of Foreign Missions.

Pres., C. Schowalter, Donnellson, Iowa,	1902.
Sec., A. B. Shelly, Milford Square, Pa.,	1905.
Treas., Gustav Harder, Brainerd, Kansas,	1905.
Peter Balzer, Moundridge, Kansas,	1902.
S. F. Springer, Berne, Indiana,	1899.
M. S. Moyer, Tipton, Missouri,	1899.

Board of Publication.

Pres., N. B. Grubb, Philadelphia, Pa.,	1905.
Sec., Wm. J. Ewert, Hillsboro, Kans.,	1905.
Treas., H. J. Krehbiel, Trenton, Ohio,	1902.
J. F. Lehman, Berne, Indiana,	1902.
John J. Jansen, Beatrice, Nebraska,	1899.
John van Steen, Newton, Kan.,	1899.

Business Committee.

J. B. Baer, Bluffton, Ohio,	1905.
J. S. Hirschler, Hillsboro, Kan.,	1902.
Allen M. Fretz, Souderton, Pa.,	1899.

The next regular meeting of the General Conference will be held in the Fall of 1899, in Hereford church, Bally, Pa.

General Conference Indian Mission Employes.

Rev. and Mrs. H.R.Voth, missionaries, Keam's Canon, Arizona.

Rev. and Mrs. R. Petter, missionaries, Cantonment, Oklahoma territory.

Rev. and Mrs. J. Kliewer, missionaries, Shelly, Oklahoma territory.

Rev. and Mrs. M. Horsch, missionaries, Arapahoe City, Oklahoma, territory.

Mr. J. A. Funk, superintendent, Cantonment, Oklahoma territory.

Mr. G. A. Linscheid, teacher, Cantonment, Oklahoma territory.

Miss B. Kinsinger, teacher, Cantonment, Oklahoma territory.

Mr. D. J. Auernheimer, farmer, Cantonment, Oklahoma territory.

Miss B. Lugenbuil, matron, Cantonment, Oklahoma territory.

Miss S. Lugenbuil, seamstress, Cantonment, Oklahoma territory.

Mrs. J. A. Funk, cook, Cantonment, Oklahoma territory.

Rev. and Mrs. J. S. Krehbiel, superintendent and matron, Darlington, Oklahoma territory.

Mr. E. H. Haury, teacher, Darlington, Oklahoma territory.

Mr. J. M. Pletscher, farmer, Darlington, Oklahoma territory.

Miss L. Ringelman, assistant matron, Darlington, Oklahoma territory.

Miss M. Bergmann, seamstress, Darlington, Oklahoma territory.

Mrs. J. M. Pletscher, cook, Darlington, Oklahoma territory.

The District Conferences.

The Eastern Conference comprises 16 congregations with an aggregate membership of about 1650. Besides there are maintained two regular mission stations, one in the northern part of Philadelphia and the other in Quakertown, having well established Sunday-schools and regular preaching. The Conference is organized for work as follows:

President, A. S. Shelly.
Secretary, W. S. Gottshall.
Treasurer, A. S. Moyer.

Publication Committee.—A. B. Shelly, A. S. Shelly, S. M. Rosenberger.

Home Mission and Church Extension Committee.—N. B. Grubb, W. S. Gottshall, A. M. Fretz.

The semi-annual meeting of Conference in May, 1897, will be held in the Deep Run church.

The Middle District Conference comprises 15 congregations with an aggregate of about 2772 members, and a regular mission in the city of St. Louis. The annual meeting for 1896 was held in the congregation at Noble, Iowa, and the congregation at Trenton, Ohio, will have the Conference in the Fall of 1897. The organization is as follows:

President, S. F. Sprunger.
Secretary, H. P. Krehbiel.
Treasurer, Chr. Auernheimer.

Evangelizing Committee.—M. S. Moyer, Chr. Schowalter, H. J. Krehbiel.

Educational Committee.—N. C. Hirschy, J. F. Lehman, J. B. Baer.

The Western District comprises 23 congregations in Kansas, Nebraska and Oklahoma, with an aggregate membership of about 3300. There are besides a number of smaller groups scattered in outlying settlements which are under the spiritual care of the Conference through its Home Mission Committee. The annual meeting of 1896 was held in the Emmaus congregation at Elbing, Kansas. The place fixed for the meeting in 1897 is Pretty Prairie, Kansas. The organization is the following:

President, Val. Krehbiel.
Secretary, J. R. Toews.
Treasurer, Andrew Wiebe.

Committee on Congregational Difficulties.—Chr. Krehbiel, Jacob Toews, Wm. J. Ewert.

Committee on Ministerial Visitation.—Jas. W. Penner, H. Banman, J. S. Hirschler.

Committee on Education.—Peter Balzer, S. S. Haury, M. D., Wm. Galle.

Committee on Care of the Poor.—J. J. Krehbiel, A. Ratzlaff, C. W. Regier.

The report of the Conference of the Northern District, held October 15 and 16, in the congregation at Henderson, Nebraska, has not come to our eyes. We can therefore not give here its organization. It includes the congregations in Minnesota, South Dakota and Nebraska, except the one at Beatrice, which belongs to the Western District Conference.

During the summer the first conference was held in the states on the Pacific coast. The congregations there are as yet few and small and widely separated. But the Conference at Salem, Oregon, was well attended, and great interest manifested. It was decided to hold a conference again in 1897. The brethren, P. Gerig, P. Aeschliman, and Jacob Schrag, were constituted a committee to arrange the program for the meeting.

Ladies' Mission Societies.

In many of the congregations the sisters are banded together for the support of mission work, principally in the way of making clothing for the children in the mission schools and for distribution by the missionaries among the Indians, where they can thus do good and reach the hearts of the people for whose salvation they are laboring. Besides these articles of clothing, the sewing circles provide many other things which go to supply the necessities and sometimes a little comfort for the self-sacrificing laborers in the mission field. These articles range all the way from a field organ and a well equipped Gospel wagon to the little trinkets and even playthings to brighten and cheer the members of the mission families. The amount of good thus done by this tender ministration of the sisters can not be estimated. The hands of the missionaries are greatly strengthened and the congregations are kept in close touch with the work on the distant fields.

In order to facilitate the work of properly distributing the gifts among the different mission stations and of keeping the different sewing circles informed as to the most pressing needs to be supplied, the Mission Board has appointed Bro. C. H. van der Smissen, Summerfield, Illinois, to serve as a go-between in this matter. The blessed work of love is thus done more intelligently and effectively.

In most of the societies interest in the work and in the cause of missions in general is fostered by means of regular meetings, which are devoted largely to reading of papers prepared by the members on missionary subjects, letters from missionaries in the field, suitable selections,

singing and prayer. The meetings prove an inspiration for the work to be done.

Union meetings by the ladies of the different sewing societies, held in connection with District Conferences and also in connection with the last two General Conferences, have also been very helpful in furthering the spirit of missions among our people. The ladies' meeting at the General Conference of 1896 was especially interesting and inspiring. Papers were read on the following subjects: 1. Woman's position under the old covenant. 2. Woman's relation to Christ 3. Suffering and serving women of our denomination. 4. Woman's work in the Kingdom of God in recent times. 5. How a mission society may be maintained with blessing.

Paragraphs of Interest.

The great Mennonite congregation at Chortitz in Southern Russion lost on April 23d through death their elder, Bro. Heinrich Epp. Some time later the congregation chose his successor in the person of Isaac Dyck.

In most of the Mennonite congregations in Holland the office and work of Deaconnesses is recognized and appreciated. On June 5, 1896, at Utrecht, a newly-elected deaconess was formally inducted into her work together with other officers of the congregation.

A special governmental decree issued July 4, 1896, gives the Mennonites of Friedrichstadt and Altona, Germany, the right to make a simple affirmation instead of the regular oath before the law. The privilege had before been granted to the Mennonites and this decree reaffirms and establishes the same.

Missionary P. Jantz, of the Mennonite Mission on the island of Java, writes concerning the mission colony of Mergaredja:—Thirteen years ago when this colony was founded it numbered four families. In these thirteen years it has grown into a colony of 312 souls, 65 families, and the school is attended by 128 children. Together with the adjoining *desa* (village) Tegal-amba it forms a congregation of 175 members and children of members. Besides these there are many who are not members and their children to take part in the services. So also the pupils of the Mission school with the exception of a few of the smallest ones, but including some children of Mohammedans.

From Switzerland comes the report that the cases are becoming more and more numerous where young men who are drafted into the military service simply refuse to go into line declaring that it is against their religious belief, or that it is against innermost convictions to allow themselves to be trained in a business that may lead to violence and murder. In every case these persons declare themselves ready to suffer for their convictions and it is a well known fact that the "conversions" which the military clergy are required to attempt in these cases are always without success, and that the threats and punishments which follow never bring the desired result. This condition of affairs has for some time attracted the attention of the authorities, and the government has appointed a special commission to investigate the matter thoroughly in order to suggest means to combat successfully the "epidemic." It is interesting to note that the agitation of the famous Leo Tolstoi against the military idea is regarded as the principal cause of this "sorrowful evil."

In the early morning of June 13th of this year our dear Brother Ulrich Hege, of Reihen, Baden, passed from this life and entered into the rest of the people of God, having attained the age of 84 years and 5 months. For more then 25 years he had stood as the leading elder in the congregational union of our brethren of south Germany, and as publisher of *The Gemeindeblatt* he exercised a blessed influence that reached far beyond the circle of immediate acquaintances and associates. Love for his congregation guided him in all his doings, and though he did not in all points agree with our own position, yet we have always esteemed and respected him as a brother who was conscientious in all he did and said. A narrow conscience and a wide heart full of love was his ideal of life. Whoever knew him and looked him into the eye will bear him testimony that he was an Israelite indeed in whom there was no guile. The Lord grant him rest after his long life of labor and may we all who love God's Kingdom appear together before His face. The blessed memory of the departed remain with us!

—*The Mennonitische Blætter.*

The Mennonites in Different Countries.

There are about 71 congregations in Germany comprising at least 17,000 souls. Many of these, including principally those of the cities, are

united in what is called a "Union of the Mennonite Congregations in Germany." The congregations in Baden, Wuertemberg, and a part of Bavaria have a conference aside from this. There are also separate conferences in western Prussia and in the Palatinate. The Mennonites in Germany publish two papers, as organs of their congregations—the *Mennonitische Blœtter* at Hamburg, and the *Gemeindeblatt der Mennoniten* at Reihen, in Baden. They have a high school at Weierhof, in the Palatinate. The above-mentioned conferences send out evangelists to do home mission work.

The congregations of Switzerland recently formed a General Conference. There are nine congregations reported, comprising about 1,430 souls. Their paper is the *Zionspilger*, published at Langnau, Canton Berne. These congregations are intimately connected with the Mennonites of Germany.

In Holland there are about 126 congregations, consisting of about 40,000 souls. They have a theological seminary at Amsterdam, in which city there is a congregation of about 6,000 souls. Their large library here contains many valuable books that are especially important to the history of the Mennonites. These congregations have missions in Java and Sumatra, to which the Mennonites of Germany and Russia furnish large contributions. Their paper is the *Zondagsbode*, published at Zwartzluis. Prof. de Hoop-Scheffer of Amsterdam publishes a Year Book called *Doopsgezinde Bijdragen*.

In France there are six congregations, altogether numbering about 1,170 souls. Although some of these congregations have existed at least 140 years, their services are still conducted in the German language.

There are at present only five congregations in Galicia, in Austria, to which country they emigrated from the Palatinate about 1768. These were much reduced in number when, in 1881-6, nearly half of their members emigrated to America, settling principally at Butterfield, Minnesota.

In Russia there are 33 congregations, of which 30 are in Russia proper, and the others in Russian Poland, numbering together about 44,000 souls. Nearly all these congregations are united in the General Conference of the Mennonites of Russia. These people all live in villages, and each village has its school, in which is taught German, the language they brought with them when they emigrated; but the government requires the Russian language also to be taught. They have a high school where teachers are educated.

The number of Mennonites in the United States, according to the census of 1890 is 41,541. There are 551 congregations, and 405 houses of worship. In Canada the number of members is estimated at 10,000.

—Horsch's History of the Mennonites—1893.

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BULLINGER, H.—*Der Widertœufer ursprung fuergang, Secten wœsen und gemeine irer leer Artickel*, etc., Zurich, 1561.

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DŒLLINGER, DR. J. v.—*Beitrœge zur Sectengeschichte des Mittelalters*, 2 vols., Munich, 1890.

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MINISTERS OF THE MENNONITE CHURCH
IN AMERICA.

A

Abraham John, Bradshaw, Neb.
Ackerman J., Gridley, Ill.
Adrian Heinrich, Parker, S. D.
Aeby Jacob, Ransom, Kan.
Aeschleman P.R., Colfax, Washington.
Albrecht John, Flanagan, Ill.
Albrecht Henry B., Tiskilwa, Ill.
Allebach Harvey G., Noble, Iowa.
Allebach Christian, Kulpsville, Pa.
Allebach John, Sellersville, Pa.
Amstutz D. C., Marshallville, Ohio.
Amstutz Cleophas, Dalton, Ohio.
Augsburger Noah, Hopedale, Ill.
Augsburger C., Linn Grove, Ill.
Augsburger D. D., Aurora, Neb.
Augsburger John, Overpeck, Ohio.
Augsburger C. K., Trenton, Ohio.
Augsburger Aaron, Gibson City, Ill.
Augsburger Christian, Vera Cruz, Ind.
Auker William, Millerstown, Pa.

B

Baer J. B., Bluffton, Ohio.
Baer Henry, Hagerstown, Md.
Baer Adam, Hagerstown, Md.
Baerg Peter, Steinback, Man.
Baerg Peter, Hochstadt, Man.
Barg John, Marion, Kan.
Baechler Christian, Zurich, Ont.
Bachman Joseph, Metamora, Ill.
Baltzer P., Fahrland, Kan.
Baltzer J. J., Mt. Lake, Minn.
Baltzer P., Moundridge, Kan.
Bartel H. H., Hillsboro, Kan.
Bashore A., Juniati Co., Pa.
Basinger Peter, Calla, Ohio.
Banman H., Lehigh, Kan.
Baumgartner S., Halstead, Kan.
Beachey Daniel, Aurora, W. Virginia.
Beachy Manassa, Elklick, Pa.
Beachy C. K., Belleville, Pa.
Beachy Christian, Elklick, Pa.
Beachy Moses, Farmerstown, Ohio.
Beachy Noah, Walnut Creek, Ohio.
Beachy Peter, Baltic, Ohio.
Beachy David, Berlin, Ohio.
Beachy Joel J., Grantsville, Md.
Beachy Daniel, Arthur, Ill.
Bean Amos K., Ironbridge, Pa.
Bearss Gilbert, Sherkston, Ont.
Becker John, Mt. Lake, Minn.
Becker Peter, Marion Junction, S. D.
Becker Benjamin, Parker, S. D.
Bechler S., Fairburry, Ill.
Becher Joseph, Fisher, Ill.
Beery C C., Caledonia, Mich.
Beery Henry, Easton, Ohio.
Beery Solomon Dayton, Va.
Berk Henry, Marion Junction, S. D.
Berkey William, Richfield, Pa.
Bergen Abraham, Gretna, Man.
Bergen Isaac, Gretna, Man.
Bender D. H., Tub, Pa.
Bender Jacob, Tavistock, Ont.
Bender Jacob M., Tavistock Ont.
Beidler John, Shelly, Pa.
Beiler David, Ronks, Pa.
Birky J. H.. Lund, Kan.
Birky I. C., Lund, Kan.
Birky John, Hopedale Ill.
Bowers Jacob Winchester, Va.
Bower Henry, Harleysville, Pa.
Bowman Samuel, Berlin, Ont.
Bowman Tobias, St. Agatha, Ont.
Bowman Moses C., Manheim, Ont.
Bowman Moses, Manheim, Ont.
Boshart Joseph, Baden, Ont.
Borntrager J. J., Hartford, Kan.
Borntrager J. D., Haven, Kan.
Borntrager Manasses J., Shrock, Ind.
Borntrager Joseph, Middlebury, Iowa.
Borntrager J. E., Shipshewana, Ind.
Borntrager Eli E., Shipshewana, Ind.
Blough Levi A., Davidsville, Pa.
Blauch Jonas, Johnstown, Pa.
Blauch H. H., Tub, Pa.
Bleily Jacob, Nappanee, Ind.
Blosser John, New Stark, Ohio.
Blosser N. O , New Stark, Ohio.
Brackbill Christian M., Kinzers, Pa.
Brunk George, Broadway, Va.
Brunk Christian, Winchester, Va.
Brunk Daniel S., Elida, Ohio.
Brenneman N , Pickerington, Ohio.
Brenneman Moses, Elida, Ohio.
Brenneman Peter J., Kalona, Iowa.
Brenneman C. B., Elida, Ohio.
Brenneman A. H., Orrville, Ohio.
Brenneman Adam B., Lancaster, Pa.
Bricker Henry, Chambersburg, Pa.
Brubaker Tobias, Rawlinsville, Pa.
Brubaker Abraham, Strassburg, Pa.
Brubaker Jacob N., Mt. Joy, Pa.
Brubaker John L., Leonard, Ohio.
Brubaker John K., Roherstown, Pa.
Buckhart Isaac, Pandora, Ohio.
Buckwalter David. Leacock, Pa.
Buckwalter Ira T., Dalton, Ohio.
Buercky Joseph, Tiskilwa, Ill.
Buerky Jacob D., Wisner, Neb.
Buhler Peter, Alexanderwohl, Kan.
Buhler Abraham, Mt. Lake, Minn.
Burkholder David, Nappanee, Ind.
Burkholder Abrm. B., Harrisonburg, Va
Burkholder Abraham, Newville, Pa.
Burkholder C. R., Newville, Pa.
Burkholder John, East Lewiston, Ohio.
Burkholder Daniel, Warkarusa, Ind.
Burkholder Lewis, Box Grove, Ont.
Buller J., Newton, Kansas.
Bucher John, Rawlinsville, Pa.
Burkhart Isaac, Pandora, Ohio.
Byler Rudolph, New Wilmington, Pa.
Byler Noah, East Brook, Pa.
Byler Joseph, New Castle, Pa.
Byler Joseph H., Belleville, Pa.
Byler Jonas, New Wilmington, Pa.
Byler Christian, Pulaski, Pa.
Byler Jacob, Middlefield, Ohio.
Byler Daniel, Middlefield, Ohio.

C

Christophel Jacob, South West, Ind.
Christner Peter, Eugene, Oregon.
Clemmer Josiah, Souderton, Pa.
Classen D. D. Hillsboro, Kan.
Classen C., Whitewater, Kan.
Clymer H. M., Line Lexington, Pa.
Coffman John S., Elkhart, Ind.
Coffman Samuel F., Elkhart, Ind.
Coblentz Moses J., Sugar Creek, Ohio.
Cooprider Matthias, Groveland, Kan.
Cornelson Abraham, Hochstadt, Man.
Cornelson Abraham, Durham, Kan.
Cressman Amos, New Hamburg, Ont.
Cressman Menno, New Hamburg, Ont.
Cripe Amos S., Emma, Ind.
Coyle James, Fairfield Centre, Ind.

D

Deffenbach Chr., Masontown, Pa.
Detweiler Samuel, Telford, Pa.
Detweiler Henry, Blake, Ont.
Detweiler Joseph, Huntsville, Ohio.
Detweiler Abraham, Brutus, Mich.
Detweiler C., Brutus, Mich.
Diener D. A., Canton, Kan.
Diller Benjamin, Bluffton, Ohio.
Derksen Henry, Chortitz, Man.
Derksen Abraham, Gretna, Man.
Dirksen Henry, Chortitz, Man.
Driver D. F., Versailles, Mo.
Driver John C., Versailles, Mo.
Dueck Frantz, Gretna, Man.
Dueck Jacob, Hochstadt, Man.
Dueck Abraham, Hochstadt, Man.
Dueck David, Winkler, Man.
Durr J. W., Woodside, Pa.
Dyck David, Morden, Man.

E

Ebersole Abraham, Clear Spring, Md.
Ebersole Levi, Mayton, Pa.
Ebersole John, Colebrook, Pa.
Ebersole Peter, Bainbridge, Pa.
Ebersole Abraham, Clear Spring, Pa.
Eby Isaac, Buyerstown, Pa.
Ediger Franz, Buhler, Kan.
Egle C. R., Flanagan, Ill.
Egle John, Sr., Minier, Ill.

Egle Joseph, Minier, Ill.
Egly Joseph, Geneva, Ind.
Egly Christian, Geneva, Ind.
Ehst John, Clayton, Pa.
Ehrlich Jacob, Marion, Kan.
Engle Peter, Washington, Ill.
Enns John, Morris, Manitoba.
Enns Johon, Hampton, Neb.
Enns Jacob, Morris, Man.
Epp John, Henderson, Neb.
Epp Heinrich H., Henderson, Neb.
Epp Cornelius, Rosthern, Sask.
Epp Gerhard, Rosthern, Sask.
Erb Tillman M., Hesston, Kan.
Erb Moses, Berlin, Ontario.
Erb John, Harrisburg, Pa.
Esh Daniel, Ronks, Pa.
Ewert Cornelius, Loretta, S. Dakota.
Ewert H. H., Gretna, Man.
Ewert W. J., Hillsboro, Kan.
Ewert E. J., Loretta, S. Dakota.
Ewert A. D., Bingham Lake, Minn.
Ewert Benjamin, Gretna, Man.

F

Fast Henry ,Sr., Mountain Lake, Minn.
Fast Henry, Jr., Mountain Lake, Minn.
Fast Gerhard, Mountain Lake, Minn.
Fisher Benjamin, Ronks, Pa.
Forry Theodore B., Tilden, Pa.
Foth Johon, Hillsboro, Kansas.
Franz Gerhard, Buhler, Kan.
Freyenberger Chr., Pettisville, Ohio.
Fretz Allen M., Souderton, Pa.
Friesen Peter J., Henderson, Neb.
Friesen John, Reinland, Man.
Friesen Jacob, Reinland, Man.
Friesen John K., Morris, Man.
Friesen Henry, Chortitz, Man.
Friesen Cornelius, Chortitz, Man.
Friesen Peter J., Henderson, Neb.
Friesen Abraham, Rosthern, Sask.
Friesen John M., Gretna, Man.
Friesen John, Rhineland, Man.
Friesen Jacob, Rhineland, Man.
Friesner Harvey, Bristol, Ind.
Funk John F., Elkhart, Ind.
Funk John, Gretna, Man.
Funk J., Hillsboro, Kan.
Flaming P., Sparta, Kan.
Flickinger J., Purity, Kan.

G

Gaeddert D., Buhler, Kan.
Garber David, Goshen, Ind.
Garber John, Goshen, Ind.
Garber Peter, Low Point, Ill.
Garber David, Orrville, Ohio.
Galle William, Moundridge, Kan.
Gascho Joseph, Milford, Neb.
Gascho John, Baden, Ont.
Gascho John, Zurich, Ont.
Gascho Joseph, Peach Orchard, Ark.
Gayman Samuel, Oakland Mills, Pa.
Geil John, Amberly, Va.
Gehman Solomon, Blair, Ont.
Gehman Abraham, Bowmansville, Pa.
Gehman David, Doylestown, Pa.
Gellnet H. M., Grantsville, Md.
Gerig Joseph P., Leo, Ind.
Gerig Chr. R., Merrimac, Iowa.
Gerig S., Wayland, Iowa.
Gerber Joseph, Mountain Lake, Minn.
Gerber David, Elbing, Kan.
Giesbrecht Isaac, Gretna, Man.
Giesbrecht Peter, Hochstadt, Man.
Giesbrecht William, Steinback, Man.
Gingrich C. H., Aurora, Neb.
Gingrich Jacob, Preston, Ont.
Gingerich John, Stanford, Ill.
Gingerich Peter, Washington, Ill.
Gindlesperger Samuel, Davidsville, Pa.
Good Andrew, Harper, Kan.
Good Isaac, River Styx, Ohio.
Good Henry G. Bowmansville, Py.
Good C. G., Oronogo, Mo
Good Henry H., Concord, Tenn.
Good Christian, Dale Enterprise, Va.
Goerz David, Newton, Kan.
Goerz Peter, Inman, Kan.
Goerz Heinrich, Lehigh, Kan.
Godshall Henry, Lansdale, Pa.
Godshall Samuel, Bedminster, Pa.
Gottshall Abraham H., Niantic, Pa.
Gottshall William S., Schwenksville, Pa
Graber Daniel, Noble, Iowa.
Graber Peter, Middle Branch, Ohio.
Graybill Theodore, Richfield, Pa.
Graybill William, McAllisterville, Pa.
Greider J. E., Osborn, Ohio.
Groff Elias, Straudsburg, Pa.
Gross John, Plumstead, Pa.
Grove Isaac, Coyner's Store, Va.
Grubb N. B., 2118 Marshall St., Phila.
Grubb Silas M., Philadelphia, Pa.
Gsell David, Clear Spring, Md.
Guengerich Joseph J., Amish. Iowa.
Gunden John V., Amish, Iowa.

H

Harder Gustav, Brainard, Kan.
Hahn Jacob, Caledonia, Mich.
Hallman Isaac, Listowell, Ont.
Harms William, Winkler, Man.
Harms Peter, Rheinlend, Man.
Harms J. F., Hillsboro, Kan.
Harms G. N., Elbing, Kan.
Harms A. B., Elbing, Kan.
Harms A. H., Elbing, Kan.
Harms Jacob, Mountain Lake, Minn.
Harnish John, Martickville, Pa.
Hartman Emanuel, Washington, Ill.
Hartzler J. S., Elkhart, Ill.
Hartzler John, Garden City, Mo.
Hartzler J. B., Huntsville, Ohio.
Hartzler Benjamin, Allensville, Pa.
Hartzler Jacob C., Belleville, Pa.
Hartzler Isaac, Langgreen, Md.
Hartzler J. K., McVeyton, Pa.
Harshburger Jonathan, Davidsville, Pa.
Harshburger Peter, Berlin, Ohio.
Harshburger Daniel, Mt Hope, Ohio.
Hamilton B. F., Peabody, Kan.
Hauter Christian, Cullom, Ill.
Heidebrecht P., Sparta, Kan.
Heatwole Joseph, Rushville, Va.
Heatwole Peter, Dale Enterprise, Va.
Heatwole Simeon, Rushville, Va.
Heatwole L. J.. Dale Enterprise, Va.
Heatwole Gabriel D., Rushville, Va.
Heatwole Anthony P., Ladd, Va.
Heatwole Emanuel, Rushville, Va.
Headings S., Bellefontaine, Ohio.
Hershberger H. H., Sharon Centre, Ia.
Hershberger Chr. Arthur, Ill.
Hershberger P. P., Schickley, Neb.
Hershberger Joseph, Stonewall, Va.
Hege Jacob, Wisner, Neb.
Hege Jacob, Williamson, Pa.
Herschey J. H., Olathe, Kan.
Herschey Jacob R., Buyerstown, Pa.
Herschey Jacob, Voltaire, Pa.
Herr Abraham, New Danville, Pa.
Herr Amos, Line Valley, Pa.
Herr J. M., Allen, Pa.
Hertz Moses, Morgantown, Pa.
Hertzler Benjamin, Lancaster, Pa.
Hergert Wilhelm, Fairview, Okla.
Hess John, Lincoln, Pa.
Hess Jonas, Lititz, Pa.
Hess Samuel, Shiremanstown, Pa.
Hetrick Simon, Spring, Okla.
Hildebrand Jacob R., Fisherville, Va.
Hildebrand Jacob, Madrid, Va.
Hitly David, West Liberty, Ohio.
Hirschey N. C., Wadsworth, Ohio.
Hirschler J. S., Hillsboro, Kan.
Hœppner Jacob, Winkler, Man.
Horner J. S.. Kokomo, Ind.
Hoover Amos, Kingers, Pa.
Hostetler Peter, Groveland, Ill.
Hostetler D. J., Goshen, Ind.
Hostetler David, Weilersville, Ohio.
Hochstetler John M., Emma, Ind.
Hochstetler D., Emma, Ind.
Hostetter Chas., Landis Valley, Pa.
Hostetter David, Leaman Place, Pa.
Hostetter Jacob, Sells Station, Pa.
Holdeman J. A., Homestead, Kan.
Hooly Daniel, Garden City, Mo.
Hoover John G., Stouffville, Ont.
Hoover Samuel R., Jr., Markham, Ont.
Hoover Moses, Selkirk, Ont.
Horning Benjamin, Knauers, Pa.
Horning Abel, Telford, Pa.
Horning Moses G., Richfield, Pa.
Horning Jacob, Bluffton, Ohio.
Hoffer John, Bridgewater, S. Dakota.
Hoffer John, Freeman, S. Dakota.
Hoffer Paul, Freeman, S. Dakota.
Horst M. E., Newton, Kan.
Horst Michael, Maugansville, Md.
Horst Michael, North Lawrence, Ohio.
Horst David, Stony Brook, Pa.
Horst Abraham, Manheim, Pa.
Huber Benjamin, Maxville, Ohio.
Huber Cornelius, Hillsboro, Kan.
Hunsberger Ephraim, Wadsworth, O.

Hunsberger Daniel, Jordan, Ont.
Hunsberger John, Centre Point, Pa.
Hunsberger Jacob B., Parker Ford, Pa.
Hunsberger Jacob, Vincent, Pa.
Hunsberger Chr., Creamery, Pa.
Hunsicker John, Chambersburg, Pa.
Hursh Eli, Tilden, Pa.
Hygema John, Wakarusa, Ind.

I

Imhoff Peter, Trenton, Ohio,
Isaac Abraham, Hochstadt, Man.

J

Jansen John, Beatrice, Neb.
Jantzi Joseph, Ontario, Can.
Jause Joseph, Lewis Co., New York.
Johns Daniel J., Goshen Ind.
Johnson David, Woodside, Pa.
Johnson H. H., Creamery, Pa.
Johnson L. J., Cherry Box. Mo.
Johnson Abraham, Stevensville, Ont.

K

Kaser Josiah, Cambria Co., Pa.
Kauffman John E., ————, Pa.
Kauffman Chr., Childstown, S. Dak.
Kauffman Gideon, Arthur, Ill.
Kauffman D. S., Shipshewana, Ind.
Kauffman D. D., Hartford, Kan.
Kauffman Daniel, Versailles, Mo.
Kauffman J. H., Bellefontaine, Ohio.
Kauffman Isaac, Mulbery, Pa.
Kauffman Jona, Gordonville, Pa.
Kauffman Samuel, Pulaski, Pa.
Kauffman Joseph, Freeman, S. Dak.
Keim David, Addison, Pa.
Keim Peter, Logan Mich.
Kennel Michael, St. Agatha, Ont.
Keener George. Cearfoss, Md.
King Joseph, Yuton, Ill.
King Joseph, Carlock, Ill.
King Christian, Deer Creek, Ill.
King Nicholas, Pittsville, Ohio.
King Joshua, New Wilmington, Pa.
King Joel Groff's Store, Pa.
King Christian, Intercourse, Pa.
King I. B , ————, Mo.
Kintzi H., Butterfield, Minn.
Kinsinger John, Carlock, Ill.
Kinsinger Joseph, Meadows, Ill.
Kinsinger Michael, Washington, Ill.
Kinsinger Peter, Sharon Centre, Iowa.
Kinsinger Jacob, Washington, Ill.
Kipfer Andrew, St. Agatha, Ont.
Kipfer Christian, St. Agatha, Ont.
Klaasen Abraham, Plum Coulee, Man.
Klaasen Abraham, Morris, Man.
Klaasen Peter, Hague, Sask.
Kliewer J. J., Shelly, Okla.
Kliewer G., Sparta, Kan.
Klippenstein John, Gretna, Man.
Kornhaus Adam, Orrville, Ohio.
Kreider Jonas, Wadsworth Ohio.
Krehbiel Christian, Halstead, Kan.
Krehbiel P., Moundridge, Kan.
Krehbiel Valentine, Valentine, Kan.
Krehbiel Jacob, Clarence Centre, N.Y.
Krehbiel H. J., Trenton, Ohio.
Krehbiel Jacob, Darlington, Okla.
Krehbiel H.P., Canton, O.(Oberlin, O).
Krocker Jacob, Morris, Man.
Krocker Peter, Morris, Man.
Krocker Bernhard, Henderson, Neb.
Kuhns A., Neutral, Kan.
Kurtz Jonathan, Ligonier, Ind.
Kurtz John S., Richfield, Pa.

L

Landis John L., Brinkley's Bridge, Pa.
Landis John B., East Hempneid, Pa.
Landis George, Blooming Glen, Pa.
Lantz John, Neshannock Falls, Pa.
Lantz Benjamin, Groff's Store, Pa.
Lantz Samuel, Gap, Pa.
Lapp Daniel G., Juniatti, Pa.
Latshaw John, Spring City, Pa.
Layman Simon, Davidsville, Pa.
Loucks Aaron, Scottdale, Pa.
Loucks Jonas, Wakarusa, Ind.
Loux Peter, Blooming Glen, Pa.
Leatherman Sam'l, Line Lexington, Pa
Leatherman John, Bedminster, Pa.
Leatherman M., Wadsworth, Ohio.
Lefever John, Landis Valley, Pa.
Lehman Benjamin, Milton Grove, Pa.
Lehman Benjamin, Columbia, Pa.
Lehman Samuel D., Chambersburg, Pa.
Lehman Peter, Middletown, Pa.
Lehman Peter, Beaver Falls, N. Y.
Lehman Peter Y., Goshen, Ind.
Lehman Joseph, Elkhart, Ind.
Lehman P. S., Elkton, Mo.
Lehman Yost, Goshen, Ind.
Lehman P. S., Berne, Ind.
Lehman P. P., St., Martin, Mo.
Lehman Joel, Silver Hill, Ohio.
Leichty Christian, Leo, Ind.
Lesher Benjamin, Williamson, Pa.
Leiter Samuel, New Salem, Pa.
Litwiller Christian, St. Agatha, Ont.
Litwiller Joseph, Tremont Ill.
Litwiller Jacob, St. John's, Mich.
Linscheid Jacob, Butterfield, Neb.
Lœwen Peter, Steinbach, Man.
Loose H. H., Menges' Mill, Pa.
Long D. D., Chambersburg, Pa.
Longaker S. H., Schwenksville, Pa.
Longenecker Henry E., Mt. Joy, Pa.
Lugibill John C., Leo, Indiana.

M

Mack Andrew, Bally, Pa.
Martin David, Canal Winchester, O.
Martin Jonas H., Goodville, Pa.
Martin Jacob H., Ladd, Va.
Mast Abraham, Walnut Creek, Ohio.
Mast Samuel, East Welshfield, Ohio.
Mast Andrew, Mt. Hope, Ohio.
Mast Daniel Z., Morgantown, Pa.
Mast E. A., Kokomo, Ind.
Mast Frederick, Berlin, Ohio.
Mast Moses, Berlin, Ohio.
Mast Moses, Walnut Creek, Ohio.
Mast S. E., Welshfield, Ohio.
Mast John S., Morgantown, Pa.
McCulloth John, Morrisson, Ill.
McGowan James H., Nappanee, Ind.
McKay Henry, Clachan, Ont.
Mellinger D. H., Stephenson, Va.
Mehl J. C., Goshen, Ind.
Mensch Jacob, Skippack, Pa.
Metzler Noah, South West, Ind.
Miller Christian, Childstown, S. D.
Miller C. J., Kalona, Iowa.
Miller Wm. K., Green Centre, Iowa.
Miller D. C., Plevna, Ind.
Miller D. D., Middlebury, Ind.
Miller D. J., Middlebury, Ind.
Miller Eli S., Shipshewana, Ind.
Miller H. A. Shipshewana, Ind.
Miller Joseph D., Middlebury, Ind.
Miller Manasses, Middlebury, Ind.
Miller Y. C., Shipshewana, Ind.
Miller J. A,, Needy, Oregon.
Miller C. W., Canton, Kan.
Miller S. C., Monitor, Kan.
Miller J. C., Leitersburg, Md.
Miller Jacob, Grantsville, Md.
Miller Joel J., Grantsville, Md.
Miller Andrew, Holden, Mo.
Miller Shem, Charm, Ohio.
Miller Isaac A., Tremont, Ill.
Miller David S., Berlin, Ohio.
Miller Jacob J., Berlin, Ohio.
Miller Jacob E., Berlin, Ohio.
Miller Levi D., Berlin, Ohio.
Miller Eli, Walnut Creek, Ohio.
Miller J. Moses, Walnut Creek, Ohio.
Miller Solomon, Walnut Creek, Ohio.
Miller John, Walnut Creek, Ohio.
Miller Peter P., Millersburg, Ohio.
Miller G. D., Tub, Pa.
Miller Moses B., Geistown, Pa.
Miller Peter, Oakland, West Virginia.
Miller Abednego, Urbanna, Ohio.
Miller Isaac, Freemont, Ill.
Miller J. C., ————, Neb.
Miller John, Vandalia, Ill.
Miller Jacob D., Goshen, Ind.
Miller Levi, Garden City, Mo.
Mininger Jonas, Elroy, Pa.
Michael Nelson, Sherkston, Ont.
Morrel David, Holden, Mo.
Moser John, Kirschnerville, N. Y.
Moser John, Bluffton, Ohio.
Moser Jacob S., Dalton, Ohio.
Moyer M. S., Excelsior, Mo.
Moyer J. S., Centre Valley, Pa.
Moyer Abrm. F., Blooming Glen, Pa.
Moyer (Myers) Samuel, Hanover, Pa.
Moyer Jacob, Harleysville, Pa.
Moyer Michael, Souderton, Pa.
Mumaw Amos, Wakarusa, Ind.

N

Nafziger Nicholas, Milverton, Ont.
Nafziger John, Milverton, Ont.
Nafziger Christian, Sturgis, Mich.
Nafziger Daniel, Minier, Ill.
Nafziger Christian, Hopedale, Ill.

Nahrgang Jos., New Hamburg, Ont.
Newcomer Jacob, Columbia Pa.
Neuenschwander Peter M., Berne,Ind.
Neufeld Gerhard, Mt. Lake, Minn.
Neufeld John, Chortitz, Man.
Neufeld John, Inman, Kan.
Neufeld Peter, Shelly, Okla.
Neufeld Gerhard, Winkler, Man.
Neuhauser V., Gridley, Ill.
Nice Jonas, Akron, Ohio.
Nice ——, ——, Ill.
Nice John, Morrison, Ill.
Nice Philip, Sterling, Ill.
Nickle Theodore, Mt. Lake, Minn.
Nikle Heinrich, Elbing, Kan.
Nissly Ephraim, Mt. Joy, Pa.
Nolt Elias, New Holland, Pa.
Nuszbaum Jacob, Orrville, Ohio.
Nunemaker J. M., Rosedale, Neb.

O

Oesch Andrew, Aurora, Neb.
Ott Solomon, Bowmansville, Pa.
Ovendorf D., Flanagan, Ill.

P

Paethkau Gerhard, Gleichen, Alberta.
Pankratz Peter, Lehigh, Kan.
Pankratz Peter H., Henderson, Neb.
Parret Philip H., Chambersburg, Pa.
Peachy S. W., Menno, Pa.
Peachy Christian K., Belleville, Pa.
Peachy Jonas, Belleville, Pa.
Peachy John, Belleville, Pa
Penner John II, Beatrice, Neb.
Penner John III, Beatrice, Neb.
Penner Gerhart Beatrice, Neb.
Penner J. W., Hillsboro, Kan.
Penner J. H., Hoag, Neb.
Penner Martin, Steinbach, Man.
Peters Isaac, Henderson, Neb.
Peters Dietrich, Henderson, Neb.
Peters Dietrich D., Henderson, Neb.
Peters Cornelius, Rhineland, Man.
Peters Dietrich, Mt. Lake, Minn.
Petter Rudolph, Cantonment, Okla.
Plank David, Bellefontain, Ohio.
Plett Cornelius, Steinbach, Man.

Q

Quiring Henry, Lamberton, Minn.

R

Ramer Jacob, Richfield, Pa.
Ramseier C., Hillsboro, Kan.
Ratzlaff P., Sparta, Kan.
Ratzlaff A., Alta, Kan.
Ratzlaff J., Farms, Kan.
Regier C. H., Elbing, Kan.
Regier J. W., Elbing, Kan.
Regier H. H., Mt. Lake, Minn.
Regier Peter, Henderson, Neb.
Regier John J., Henderson, Neb.
Regier Peter, Rosthern, Sask.
Rediger Jos., Gridley, Ill.
Rediger Joseph, Milford, Neb.
Reimer Peter, Steinbach, Man.
Reimer Peter, Beatrice, Neb.
Reimer Heinrich, Mt. Lake, Minn.
Reisser Christian B., Eureka, Ill.
Ressler J. A., Scottdale, Pa.
Rever David, Amish, Iowa.
Rich John, Salem, Oregon.
Rich John, Willard, Oregon.
Richert P., M. D., Gossel, Kan
Richert Peter, Alexanderwohl, Kan.
Richert Jacob, Shelly, Okla.
Richert Jacob, Lehigh, Kan.
Richert Cornelius C., Lehigh, Kan.
Rickert Allen, Columbiana, Ohio.
Rickert ———, Mahoning Co., Ohio.
Riehl Elias, Lewisburg, Pa.
Ringenberg Jacob, Tiskilwa, Ill.
Risser Christian, Brunnerville, Pa.
Rittenhouse John F., Jordan, Ont.
Rogui Christian, Crogham, New York
Rogui Jacob, Crogham, New York.
Rohrer Michael, Louisville, Ohio.
Rohrer John, Brunnerville, Pa.
Roop P. W., Tremont, Ill.
Roop Christian, Hudson, Ill.
Rosenberger John, Hatfield, Pa.
Rosenberger Henry, Dublin, Pa.
Ross George, Elida, Ohio.
Roth Jacob, Thurman, Col.
Roth Daniel, Morton, Ill.
Roth N. E., Chappell, Man.
Roth John, Whitewater, Kan.
Roulett Philip, Pulaski, Iowa.
Ruth Jacob, Plumsteadville, Pa.
Rutt Martin, Maytown, Pa.
Rychner Henry, Holden, Mo.

S

Sawatzkie Franz, Winkler, Man.
Schaum Christian, Harrison, Ill.
Schmidt P. H., Elbing, Kan.
Schmitt J. P., Gridley, Ill.
Smith John, Metarhora, Ill.
Schertz Joseph, Eureka, Ill.
Schertz Peter, Washington, Ill.
Schertz Christian S., Eureka, Ill.
Schertz Peter D., Metamora, Ill.
Schartner Chas., Marion Junction,S.D.
Schartner Fred., Marion Junction,S.D.
Schiffer Albrecht, Roseland, Neb.
Schimmel L. O., 2110 Franklin St., Phil.
Schrag Jacob, Irwing, Oregon.
Schrack Jos. D., Arthur, Ill.
Schrock Andrew, Metamora, Ill.
Schrock Joseph Thurman, Col.
Schrock Peter, Walnut Creek, Ohio.
Schrock C. C., Selden, Kan.
Schlegel Joseph, Thurman, Col.
Schlegel Joseph, Milford, Neb.
Schrœder Abraham, Gretna, Man.
Schrœder J., Annelly, Kan.
Schantz Christian, Congerville, Ill.
Schantz Peter, Yuton, Ill.
Schmucker Daniel, Louisville, Ohio.
Schneck Chr., Apple Creek, Ohio.
Schultz John, Mt. Lake, Minn.
Schultz Peter, Mt. Lake, Minn.
Schultz Jacob, Marion Junction, S. D.
Schwartzendruber C., Stiles, Iowa.
Schwartzendruber Jacob F., Kalona,Ia
Schwartzendruber Eli, Kalona, Iowa.
Schwartzendruber J., Green Centre,Ia.
Schwartzendruber S. J., Clarion, Ia.
Schwarz Jacob, Berne, Ind.
Schwarz Joseph, Berne, Ind.
Schwarz Joseph, Jr., Berne, Ind.
Shank Samuel, Broadway, Va.
Shank Abraham, Broadway, Va.
Shank Lewis, Broadway, Va.
Shank David, Ringgold, Md.
Shank Erasmus C., Waynesboro, Va.
Shenk Michael, Terryton, Kan.
Shenk Andrew, Oronogo, Mo.
Shenk John, Elida, Ohio.
Shenk David, Edgemont, Pa.
Shenk Tobias, East Hempfield, Pa
Shenk Jacob, Olive, Ind.
Shenk Daniel, Bigler, Pa.
Schenbeck Jacob, Geneva, Ind.
Schindler David, Geneva, Ind.
Schroder H. P., Hampton, Neb.
Shelly A. B., Milford Square, Pa.
Shelly A. S., Rally, Pa.
Shelley Henry L., Oregon, Ill.
Shellenberger A., Columbiana, Ohio.
Shellenberger E. M., Ransom, Kan.
Shellenberger Abrm.,Moundridge,Kan
Shoemaker J. S., Dakota, Ill.
Showalter Christian, Donnellson, Ia.
Shoup M. vanBuren, Mt. Eaton, Ohio.
Siemens Jacob, Mt. Lake, Minn.
Slaubaugh John C., Berlinton, Ind.
Slonecker Michael, Louisville, Ohio.
Smucker Jonathan P., Goshen, Ind.
Snavely Christian, Shannon, Ill.
Snavely Jacob H., Manheim, Pa.
Snively Martin, ———, Va.
Snyder Herrman, Woodbury, Pa.
Snyder Abraham, Roaring Springs, Pa.
Snyder Absolam, Kossuth, Ont.
Snyder Jonas, Waterloo, Ont.
Sommer A. A., Cucamonga, Cal.
Sommer I. A., Berne, Ind.
Sommer Peter, Washington, Ill.
Sommer John, Paris, Ohio.
Souders John, Goodville, Pa.
Spenler Peter, Milverton, Ont.
Speicher J. P., Logan, Mich.
Sproll Nobertius Amboy, Ind.
Sprunger Joel, Reno City, Oklahoma.
Sprunger J. A., Chicago, Ill.
Sprunger S. F., Berne, Ind.
Sprunger Christian. Berne, Ind.
Stahley J., Danvers, Ill.
Stahley Stephen, Flanagan, Ill.
Stauffer Abraham, Roseland, Neb.
Stauffer Jacob, Milford, Neb.
Stauffer Jacob, Leetonia, Ohio.
Stauffer John, Bachmansville, Pa.
Stauffer Jacob C., Kulpsville, Pa.
Stauffer Noah, Strassburg, Ont.
Steckley John, Hartford, Kan.
Steiner C. B., Salem, Oregon.
Steiner M. S., Canton, Ohio.

Steiner C. P., Cranberry, Ohio.
Steiner C. D., Orrville, Ohio.
Steinman Daniel, Flanagan, Ill.
Stœsz Cornelius, Hochstadt, Man.
Stœsz David, Chortitz, Man.
Stofer Eli, Hudson, Ind.
Stoltzfuss David S., Huntsville, Ohio.
Stoltzfus Benjamin, Morgantown, Pa.
Stoltzfus Christ. N., Morgantown, Pa.
Stoltzfus D. M., Pequea, Pa.
Stoltzfus Henry, Groff's Store, Pa.
Stoltzfus Henry, Mascott, Pa.
Stoltzfus J., New Holland, Pa.
Stoltztus D., Lapp's, Pa.
Stoltzfus G., Lapp's, Pa.
Stoltzfus Samuel, Morgantown, Pa.
Stuckey Peter, Gibson, Neb.
Stuckey Joseph, Danvers, Ill.
Stuckey Chrsstian, Elmira, Ohio.
Stuckey ———, Brainard, Kan.
Strubhar Valentine, Washington, Ill.
Stutzman Jacob J., Monitor Kan.
Stutzman Moses, West Liberty, Ohio.
Suderman A., Newton, Kan.
Suderman Leonard, White Water, Kan.

T

Teets Jacob, Lost River, W. Virginia.
Thiessen Dirk, Marion Junction, S. D.
Thiessen William, Jansen, Neb.
Tœws Jacob, Newton, Kan.
Tœws J. R., McLain, Kan.
Tœws Peter, Hochstadt, Man.
Tœws P., Hochstadt, (Bergfeld), Man.
Tœws N. F., Mountain Lake, Minn.
Troyer Benjamin, Walnut Creek, O.
Troyer Jonas J., Charm, Ohio.
Troyer Christian D., Baltic, Ohio.
Troyer David, Charm, Ohio.
Troyer J. J., Emma, Ind.
Troyer D. D., Goshen, Ind.
Troyer A. A., Shipshewana, Ind.
Troyer Jonas, Middlebery, Ind.
Tschetter Wm., Freeman, S. Dakota.
Tschetter Paul, Bridgewater, S. Dak.

U

Umbel Christian, Pequea, Pa.
Ummel Abraham, Ransom, Kan.
Unruh Peter, Marion Junction, S. D.
Unruh Henry P., Loretta, S. Dakota.
Unruh Benjamin, Hillsboro, Kan.
Unruh Peter, Lehigh, Kan.
Unruh D., Sparta, Kan.
Unzicker Peter, Cullom, Ill.

V

Vercler Andrew, Meadows, Ill.
Voth Heinrich, Bingham Lake, Minn.
Voth H. R., Keam's Canon, Arizona.
Voth Peter, Alexanderwohl, Kansas.
Voth J. J., Elbing, Kansas.
v. d. Smissen, C. H. A., Summerfield, Ill.

W

Wadel Peter, Chambersburg, Pa.
Wœlde Dietrich, Mt. Lake, Minn.
Wall Aaron, Mt. Lake, Minn.
Wall Henry, Mt. Lake, Minn.
Wall Cornelius M., Henderson, Neb.
Wall Peter, Buhler, Kansas.
Warkentin John, Winkler, Man.
Walter John, Chalfont, Pa.
Wayre John, Urbana, Ohio.
Weber H., West Point, Iowa.
Wedel C. H., Newton, Kansas.
Wedel C. P., Lehigh, Kansas.
Wedel Cornelius, Alexanderwohl, Kan.
Weaver Henry, Camp Hill, Pa.
Weaver Joseph, Oronogo, Mo.
Weaver Samuel S., Mt. Clinton, Va.
Weaver John M., Heston, Kan.
Weaver David, Newton, Kan.
Weaver Alexander, Wallsal, Pa.
Weaver Jacob, Columbianna, Ohio.
Weaver Jacob, Shipshewana, Ind.
Weber Isaac, Browne, Mich.
Weldey Henry, Wakarusa, Ind.
Wenger Christian, Dutton, Mich.
Wenger Joseph, New Holland, Pa.
Wenger Jacob, Schæfferstown, Pa.
Wenger Abraham B., Dayton, Va.
Wenger Isaac, ————, Va.
Wenger Henry H.. Linnville, Va.
Wenger A. D., Okalosa, Iowa.
Wenger A. D., Garden City, Mo.
Westenberger David, Annville, Pa.
Werey Christian, Amish, Iowa.
Wideman Samuel, ————, Ont.
Wiebe Henry, Gretna, Man.
Wiebe Abraham, Rhineland, Man.
Wiebe John, Rhineland, Man.
Wiebe Peter, Rhineland, Man.
Wiebe Gerhard, Winkler, Man.
Wiens Abraham, Inman, Kan.
Wiens Jacob, Rhineland, Man.
Wiens Jacob B., Lehigh, Kan.
Wiens Johan, Bingham Lake, Minn.
Winey Caleb, Peabody, Kansas.
Winey Jacob L., Peabody, Kansas.
Willms Abrm., Marion Junction, S. D.
Wipf John, Freeman, S. Dakota.
Wipf Joseph, Freeman, S. Dakota.
Wisler Martin, Mummasburg, Pa.
Wisler Martin, Hanover, Pa.
Wismer Henry, Creamery, Pa.
Wismer ———, Waterloo, Ont.
Witmer Samuel, Ritenback's Store, Pa.
Witmer Abraham, Letort, Pa.
Witmoyer Cyrus, Annville, Pa.
Wittmer Abraham M., Hanover, Pa.
Wittmer Elias, Groffdale, Pa.
Wohlgemuth A., Steinbach, Man.

Y

Yoder Daniel D., Oakland, W. Va.
Yoder Phinehas, Hazel Ridge, Tenn.
Yoder Elias A., Meyersdale, Pa.
Yoder Daniel B., Belleville, Pa.
Yoder John, Belleville, Pa.
Yoder Christian L., Belleville, Pa.
Yoder John S., Mattawana, Pa.
Yoder N., Belleville, Pa.
Yoder Jonathan, Morgantown, Pa.
Yoder Christian Z., Belleville, Pa.
Yoder Joel I., Saltillo, Ohio.
Yoder Noah D., Wellman, Iowa.
Yoder Moses J., Arthur, Ill.
Yoder Moses, Grantsville, Md.
Yoder D. F., Garden City, Mo.
Yoder D. C., Emma, Ind.
Yoder Daniel, Linn Grove, Ind.
Yoder Elias, Leo, Ind.
Yoder Samuel, Elkhart, Ind.
Yoder Abraham, Farmerstown, Ohio.
Yoder A. I., Dickson County, Tenn.
Yoder D. Z., Smithville, Ohio.
Yoder Daniel J., Charm, Ohio.
Yoder John K., Orrville, Ohio.
Yoder Jonas C., Huntsville, Ohio.
Yoder C. K., West Liberty, Ohio.
Yoder David J., West Liberty, Ohio.
Yoder Jacob, Benton, Ohio.
Yoder Menno, Belleville, Pa.
Yoder Michael, Mattawana, Pa.
Yoder Michael, McVeytown, Pa.
Yother Henry, Blue Springs, Neb.

Z

Zacharias Peter, Rhineland, Man.
Zacharias Peter, Plum Coulee, Man.
Zehr Joseph B., Flanagan, Ill.
Zehr Christian, Wellesly, Ont.
Zehr Peter, Fisher, Ill.
Zehr Peter, New Hamburg, Ont.
Zehr Joseph C., New Hamburg, Ont.
Zehr Christian, Jr., Wellesley, Ont.
Zehr Daniel, Deer Creek, Ill.
Ziegler Joseph, Zelienople, Pa.
Zimmerly Peter, Bluffton, Ohio.
Zimmerman J. K., Beatrice, Neb.
Zimmerman Peter, Garden City, Mo.
Zimmerman C. C., Chenoa, Ill.
Zimmerman John, Inman, Kan.
Zimmerman Jacob, Leacock, Pa.
Zimmerman John M., Churchtown, Pa.
Zimmerman Menno, Martindale, Pa.
Zimmerman Benj., Shiremanstown, Pa.
Zook D. D., Newton, Kan.
Zook Jonathan J., Berlin, Ohio.
Zook Joseph C., Allenville, Pa.
Zook A. D., Allenville, Pa.
Zook Christian, Allenville, Pa.
Zook D. J., Allenville, Pa.
Zook Eli. Ronks, Pa.
Zook J. R., Neshannock Falls, Pa.
Zook John, Mascot, Pa.
Zook Noah, West Middlesex, Pa.
Zook D. H., Belleville, Pa.
Zug Joel, Groff's Store, Pa.
Zeller Frederick, Cora, Ohio.

The following is a list of Mennonite ministers who have passed from labor to reward during the past year:

Augsberger Joseph, Overpeck, Ohio.
Brenneman John M., Elida, Ohio.
Brundage Daniel, Warkarusa, Ind.
Garber Martin M., Pulaski, Iowa.
Hoover Martin, Elkhart, Ind.
Krehbiel Jacob E., Summerfield, Ill.
Kennel Peter. Trenton, Ohio.
Kauffman David D., Versailles, Mo.
Loux Enos, Dublin, Pa.
Moyer Isaac, Plumstead, Pa.
Richert Henry, Alexanderwohl, Kan.
Rank John H., Kinzers, Pa.
Rickert Isaac, Doylestown, Pa.
Roop Christian, McLean County, Ill.
Smith Daniel B., DeKalb County, Ind.
Wagner Joseph, Eureka, Ill.

Free Homes in North Dakota.

The attention of renters and young men is called to the exceptional opportunities offered for the securing of free lands in North Dakota. Not railroad lands, but free government lands, open for entry under the United States Homestead laws.

THE STATE HAS A LARGE SCHOOL FUND and 3,000,000 acres of land set aside to be sold for the benefit of a permanent school fund. RAILROAD AND MARKET FACILITIES UNEXCELLED by those of Eastern communities.

A large and prosperous settlement of Mennonite brethren is now located near Langdon, N. D. The verdict of the brethren, as well as other citizens, is that THE WINTER'S COLD IS NOT SO SEVERE OR TRYING AS THAT OF THE LAKE STATES. The Summers are uniform y pleasant, no hot sweltering nights, and dangerous storms are unknown.

During the season of 1896 Elders S. F. Sprunger, Berne, Ind.; J. B. Baer, Bluffton, O.; B. Diller, Bluffton, O., and H. Kintzi, Butterfield, Minn., of the Mennonite Church, visited North Dakota and were so favorably impressed that they unite in recommending young men and renters to locate in that State and secure free or cheap homes while there is a chance.

Persons who may not wish to take homestead land CAN BUY IMPROVED LAND on the crop payment plan at from $5.00 an acre up. The sections best adapted to the needs of new settlers are in the NORTHERN PART OF THE RED RIVER VALLEY, THE TURTLE MOUNTAIN DISTRICT AND THE DEVIL'S LAKE REGION. These localities where cheap or free lands are to be found are reached from Langdon, Devil's Lake, Cando and other stations on the Great Northern Railway. This Company owns no land in North Dakota, and the government land along its lines is not alternated with railway grants, so there is opportunity for colonies to locate together.

Several hundred families of Dunkards have located in the various fertile sections above named during the past three years, all having prospered beyond expectation. They have raised crops of wheat of from 30 to 50 bushels per acre, flax from 18 to 25 bushels, oats, 50 to 80, potatoes from 150 to 300; have built churches and schools, and have, by reason of their success, written their Eastern brethren and friends and induced the immigration of large numbers.

THOSE WHO WISH TO INVESTIGATE FURTHER will be furnished with maps, descriptive matter, rates and much detailed information by addressing

MAX BASS,
IMMIGRATION AGENT,
CHICAGO.

220 S. Clark Street,